# *DIATRIBÆ.*

# DISCOURSES

## MORAL and THEOLOGICAL.

DELIVER'D

## By ſeveral Perſons:

## In a Plain, Practical, and Friendly Conference, Compoſed and Collected.

BY

*WILLIAM BERKELEY*, M.A.

*Optimum Solatium, Sodalitium.*

*Non eſt Conſpectus hominis, qui ſolitudine liberat, ſed Fidelis, verecundi, & Utilis hominis Conſpectus,* &c. Vid. Arrian. in Epict. l. 3. c. 13.

*Quamvis Munus Publicè cum Autoritate Docendi incumbit Miniſtris, Officium tamen privatim ex Charitate docendi, incumbit cuilibet privato cui datur facultas, & occaſio alios in Religione adificandi.* V. Epiſc. Davent. in Coloſſ. 3. c. 16. V.

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BRITISH MUSEUM

To my Nephew

# *Peter Warburton,*

of *Lincolns-Inn*, Esq;

Dear Nephew,

I *Present these ensuing short Practical Discourses to your Perusal; and that not only when you would use a* Medicine *to prevent a* Surfeit of doing nothing in a Long Vacation, *but when you are well compos'd, and retire from other Business to speak with your own Heart: And if so, then as a word spoken, so a few Sheets read in such a Season, may prove both sweet and wholesom, delightful and useful.*

*You have been lately plac'd in the view of a Fair Estate; but I advise and entreat you, not* to fix your foot there

*with this* Print *from it, namely,* Soul take thine eaſe, *&c.*

*You know what a ſcurvey Name was given to him* who was rich to himſelf, and not towards God. *And let the Conſideration thereof, cauſe you to deſire that theſe outward Enjoyments may rather ſhine upon you in an* Oblique Way, *which the* Philoſopher *ſays is the* Cauſe of Generation, *than in a* perpetual direct Line, which makes what is beneath it dry and fruitleſs. *This Condition may cauſe you to be barren in the beſt Concerns; but the former, (well manag'd by Devotion and Meditation) will make you* abound in every good Work.

*And when you thus* Queſt *after Proficiency, be caution'd againſt puting a* Remora *to your Progreſs by* Singularity; *and be not in the* Liſt *of thoſe who had rather be guilty of their own* Erroneous Inventions, *than reſt contented with* a Derivative and Imputed Learning.

*In*

*In Religious Matters you know,* that the most simple or unmix'd way is the most infallible; *and the* ἁπλῶς ὁ λόγος τῆς ἀληθείας, ἥφυ, simplex sermo est veritati connaturalis: *And therefore in the* Mysteries of Piety and Revealed Truth, *you must think it very improper to assist your Understanding in* prying *thereinto, by any* new invented Cartesian Spectacles.

The Τὸ λόγιον ἄδολον γαλᾶ Euripid:

*And as for an* Over-rational Humour, *when* such a swelling Imposthume is bred in that Head, *that it may not* infect the Eye of your Soul, *remember that Question,* What hath the Chaff to do with the Wheat? *And forget not,* That as Reason useth Logick for its Servant, so doth Faith Reason: *And also that,* in Logicis Argumentum facit fidem; *but* in Theologicis, Fides facit Argumentum. *And you may make a two-*

Prudentius *gives this Note of the Philosophical Theologists of his Age:* Fidem minutis dissecant ambagibus, ut quisque Linguâ est nequior, solvunt, ligantque quæstionum vincula per Syllogismos plectiles: Væ captiosis Sycophantarum Strophis! Væ, Versipelli astutiæ! *Also read* Lactant. De falsâ Sapient.

Alex. Alensis.

*fold Remark concerning* High-flying Philoſophical Religioniſts; *namely,* That *Simon Magus* loſt his Feet by affecting Wings: *And that,* Ex talium hominum Ingeniis, omnes hæreſes animantur, *as was obſerv'd by* Tertullian, lib. 1. adverſ. Marcion.

*Theſe* Colloquies *are plain and familiar, and drawn moſtly from* Holy Writ, *which declares all God's Will to you in what you muſt* believe and do: *And as far as they conſpire herewith, they have Food in them to nouriſh all the Faculties and Operations of Man's Soul: They are ſolid for Information, and ſoft for Perſwaſion: They can enlighten his Mind, and incite his Will, and give every Affection its due limit; and when any of them* (*through* unbridled Mettle) ſhall outrun it, they ſtrive to hank it in with a ſilken Snaffle.

*Upon theſe, and ſuch matters, fix your Knowledge chiefly; for though you ſeek any other after the beſt manner,*

*and*

*and to the beſt end, that is,* critically and rationally to find out what Real Content it can give to your Underſtanding, *and uſe the two greateſt* Engines and Inſtruments of Diſcovery, viz. *Labour and Prudence; yet it cannot make you* happy: *For that which can do ſo, muſt bear a proportion to all the Wants, Deſires, and Capacities of your Soul, and muſt alſo be of an equal Duration with it, and neither of theſe is to be found in any other Knowledge. This is ſo apparent, that as 'tis ſaid,* Nequaquam opus eſt Argumentorum Plauſtra hùc advehere.

*Your Education hath been in a* Learned Society; *and I rejoyce that your Skill thereby in ſome choice Matters, hath not render'd you unworthy of it: But if you ſhall proceed to add a better Skill in a more excellent way than that of* Men and Buſineſs; *You will not only prove an Ornament to your Family and Coun-*

*try, but may hope for that Love, and Bleſſing from God, which will, and can only make you truly happy. I am,*

Dear Nephew,

Your very Affectionate Unkle,

*William Berkeley.*

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TO

# TO THE READER.

Reader,

I *Have put these ensuing Discourses into a Style, and method agreeable to* familiar Conference, *because it may prove one Motive to their perusal and observation; for hereby you may find soft persuasions added to the hard Arguments, which enforce the Practice of those Precepts which are here enjoyn'd; and hereupon as in* Medicinal Receipts; Compositions have a sweeter savour, and a greater Efficacy than single Ingredients. *Besides, most Readers have their Opinions of benefit hereby,* Byast that way, *and tho' they may be fickle and unconstant herein (These often changing) yet as the* Pi-

lot

lot *often makes the unſtable wind drive on his Ship more forcibly, than the beſt contrived Engine could; ſo theſe popular Opinions and Deſires may be uſed to draw from them Motives more Efficacious than the ſtrongeſt Logick can; ſo that arguing, and now and then a divertiſing Tranſition from one Subject to another by* Colloquies, *may together, attain the end which is here propoſed; namely, your Benefit. I have given ſuch Names to the* Conferrers, *which are appoſite to the Subject they ſpeak of, which ſhall appear in the* Chapters *in which they are mentioned. And if I have not been punctual herein, I hope that* Nominal Error *may rather meet with your* Pardon than Cenſure, *and an* Overlook from your Eye, *than a* Frown from your Forehead; *hereby, with a little Indulgence to all other failings, you will merit a future Friendſhip which ſhall not be ſhort, or like that of* Quickſilver to Gold, *which ſtays with it*

*till*

till it be caſt into the Fire, and then ſeparates from it. *But ſuch which ſhall not leave you in your hotteſt Circumſtances: Be my favourable and Courteous Reader, and I will always be,*

Your true and Serviceable Friend,

*William Berkeley.*

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THE

# The Titles of the following Discourses; and the Names of the Persons which deliver'd them.

| Of | By |
| --- | --- |
| 1. Friendly Conference. | *Glyon.* |
| 2. The Prologue to Piety. | *Meletus.* |
| 3. The Wise Fool. | *Phanias.* |
| 4. Joyful Sorrow. | *Luperus.* |
| 5. The Only Object. | *Theosebius*, and *Sebagius.* |
| 6. The World's Riddle. | *Eumenes.* |
| | *Eureketas*, and *Musophil.* |

THE

# THE INTRODUCTION.

THE Occaſion of the frequent Conventions of thoſe Friends, which carry on theſe following Colloquies was the nouriſhing, and ſtrengthning that Friendſhip, which their Neighbourhood had begot amongſt them: This being a direct way to that end, becauſe the moſt advantage in this Caſe ſprings from it; for hereby, it becomes profitable for all Conditions and Perſons. It makes the Day and the Night, that is Proſperity and Adverſity, Light and Pleaſant. It inſtrúcts and diſciplines Youth, it confirms, and encourageth the Elderly, and it comforts and ſupports the Ancient: And

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And when this is Experimentally known, and noted, it will be no eaſie Task to break that knot which Friendſhip hath tied; but in proceſs of time, 'twill be like that which *Gordius* the *Phrygian King* made with ſo much Cunning, that it ſhall not be undone, and which is the *Wonder* of *this Wonder*, it will be *faſteſt in the looſeſt Conditions*; for as Man's heart tho' it be plac'd in the midſt of his Body; yet is more inclin'd to his left ſide, and there beats more ſenſibly, tho' it uniformly inſpires Life into all parts of it; ſo, tho' in a good and bad Condition, one Friend ſhould help another, yet much the rather in Adverſity.

Now the way of going on in ſuch Conventions for ſuch a Purpoſe, is here ſet down, and theſe Friends agreeing to Elect one amongſt them to regulate their Aſ-

ſemblies

ſemblies when they ſhould appoint them, choſe *Glycon*, a Perſon of ſweet Tongue and Deportment, and who was alſo known to be a Man of true Wit, by his ſharpneſs in Search, and ſubtilty in Expreſſion, and diſpatch in Execution; and he complying herein, broke ſilence, to put them, their ſeveral Exerciſes, after this manner.

Glycon *from* Γλύκη *Honey.*

Upon

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CHAP.

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## CHAP. I.

### Glycon's *Diſcourſe Of Friendly Conference.*

FRiendly Conference hath much profit and advantage, and many good qualities to enhance its value, and commend it to the Exerciſe of well diſpoſed Perſons: For Human Society ſtandeth in the communicating mutual Notions to one another. And that it may anſwer this Character, we muſt be careful what Friendſhip we contract, and in to what Society we engage our ſelves, for ſuch obligation is not a matter of Indifferency, or enter'd into only upon account of Form and Cuſtome, but will either add to our Perſonal eſtate of Grace and Virtue, or diminiſh it, and run us deeply into Debt by offending. This may be Illuſtrated from the qualities of *Load-ſtones*, for put a Thouſand *Flints* in an heap, and they ſhall not receive damage, or benefit from each other; but put *Load-ſtones*

together, and they'l prove beneficial, or injurious amongſt themſelves, for if they meet in terms agreeable to each others Nature, ſo that the Southern point of one be plac'd againſt the Northern of the other, the weak Load-ſtone will be drawn, and pleas'd, and ſtrengthen'd by the ſtrong, But if thoſe which be contrary and incongruous do meet, the weak ſtone will be driven back, and injur'd.

Thus it happens in the Friendſhips and Societies of Men, where ſomewhat of Good or Evil will redound from the Good or Evil which is amongſt them, for evil Company corrupts good Manners, and good corrects and confirm them, wicked Perſons rub off ſome Vice to the next, and the Good infuſe ſome Vertues. And as Diſeaſes bred at ſome diſtance, ſpread forth their Infection into the next parts of the Body, ſo the Vices of diſſolute Perſons are derived upon thoſe who have familiar Converſation with them.

See *Biſhop. Cownham.*

Moreover, for more Illuſtration in this caſe, we may Note, that he who runs down the Hill can ſooner put him down who is getting up, then the other draw him up to him; ſo in evil Company the

the worſt prevails againſt the beſt, rather then theſe againſt them, and the *Reaſon* may be, becauſe the infected are not ſo ſoon cur'd by the Sound, as they tainted by their Contagion. You know that rotten Apples lying with the ſound, are not reſtored to ſoundneſs, but the ſound corrupted with their rottenneſs; and dead Carcaſes united to living Bodies are not revived, but the living if they continue any time united to the dead, partake with them of their Mortality and Corruption.

Now that virtuous Perſons are malignantly influenc'd by the vicious, may appear from their diſtinct qualifications, and contrary diſpoſitions, for the vicious perſons being *wholly Fleſh*, are more earneſt, and diligent in the Devils Service, then the truly virtuous can be in God's Cauſe, ſeeing they are Regenerate but *in part*, and the Fleſh oppoſeth the Spirit *in all* good actions which either reſpect themſelves or their Neighbour.

This excellent Caution concerning Friendly Communication, and the Ingenious application of it *Glycon* thought fit to uſe as one Prologue to another, or to introduce thereby a Diſcourſe about

the neceſſary Duty of *Meditation*, which is the *Prologue to all good, Moral and Divine Actions*, and they another to a well order'd Converſation, for (ſaid he) when the Royal Prophet had *fix'd his thoughts upon his ways*, this went immediately before his *turning to God's Precepts*, and when St. *Peter* had *well thought on his Denial of his Lord and Maſter*, then forthwith he became *a weeping Penitent*. And hereupon he deſir'd *Meletus* to Diſcourſe firſt on the Duty of Meditation, and he, after he had Saluted the Company in a well diſpoſed geſture, and with an affectionate and Courteous Compellation, began to ſpeak thereof after this manner.

*Pſa.* 119.

*S. Mar.* 16. ult.

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## CHAP. II.

### *The Prologue to Piety: Or of Meditation, Diſcours'd of by* Meletus.

Meletus, *one who thinks, and deeply conſiders from* μελετη, Meditation.

IT is in ſuch a peculiar manner the Natural Quality of Man to *Think*, that herein he properly excels all Inferiour Creatures, for they have not this Reflective

flective faculty to examine any of their Actions, or Motions; but proceed forward by the Innate Impulſe which Nature hath given them for their Rule and Guide.

However meerly to *Think* is not ſuch a diſtinguiſhing excellency in Man, unleſs he uſe ſome means whereby he may put his Thoughts into good Order, and Method, and thereby ſo well digeſt them in his Head, that they may not brood unripe and raw Notions in his Mind; and ſuch which are ſo dull and ſtupid, as that they render him like, and therefore worſe than the Beaſts that periſh, for 'tis better to be a Beaſt than like one. In them a want of power to Think is Natural; but to Think to no purpoſe is Folly.

Now the proper means for this End is *Meditation*, and that I may not huddle over what I deſign to ſpeak of this Duty, I ſhall proceed in this following plain trodden way.

Namely to declare *what Meditation is*; *and what we ſhould exerciſe it about*; *and the Cauſes which may move us hereto*; *and then the manner how we ſhould put it in practice*,

As to the First, Note that Meditation in the General description of it, *is to fix our thoughts upon any thing*: Or it is *an Orderly right, and serious management of our Thoughts.* 'Tis as the Captains setting his Company in Rank and File, or the Accomptants distinct placing his Numeral Counters, or the Physicians skillful putting together his Ingredients.

Now in this large sense of the word *Meditation*, the vilest of Men may, and have performed it, for they can *search out Iniquity and the inward Thought of every one of them, and their heart is deep.* And frequently they omit nothing, which may serve for a most exact and punctual Inquiry, and all the Wit, and Craft, and Policy which can be found in all Mankind, is many times gathered together, and made use of by them, to perfect the wicked and cruel designs which they have thought upon.

*Psa.* 64. *v.* 6.

Besides, *They Meditate deceits all the day long. And out of the heart proceed evil Thoughts.* So that, 'tis not praise worthy only to *Think or to Meditate.* For as *Alexander*, seeing a certain Youth, who bore his Name, but would not Fight, said

*Psa.* 38 12.
S. *Mat.* 15.19.

ſaid to him, *either change this Diſpoſition, or thy Name.* — So may we to that Man who will not *Think and Meditate*, for his Soul, which gives him his Name *Man*, is a *Buſie Body*, and ſo indiſpenſibly in Motion, that 'twill be doing ſomething, tho' it may come to *nothing*; and therefore there needs no Argument, or Rhetorick to convince a Man that he muſt Think and Meditate. — But to perform this Office is *to ſet about it Orderly and Regularly*, that is, to be Intent upon the beſt things, and fix upon that which produces real profit, and ſuch *Meditation* will upon future proof, much further a pious Converſation, from which *Harveſt* we ſhall *Reap* the beſt advantage.

Now that we may ſo ſow, and gather in, we muſt according to our preſcribed Method ſhew in the next place, upon *what we muſt fix and ſettle our Thoughts.* *The Object of Meditation.*

Now that muſt be *upon God, and our ſelves, upon what God hath ſaid and done, and upon what we are, and ſhall be.* *God, and our ſelves.*

And for our Guide herein, we muſt Meditate on God's Holy Word. — And therein upon his Will and Commands; theſe muſt be known before they can be done.

Calv. in prœm. ad Pſal.

A good Expoſitor hath told us concerning one Holy Book, namely that of the *Pſalms*, that he aptly call'd it the *Anatomy of all the parts of the Soul*, for no Man can perceive any affection in him whoſe Image doth not clearly ſhine forth in that Glaſs: Nay, the Holy Ghoſt repreſents there unto the Life, the Troubles, Sorrows, Fears, Doubts, Hopes, Cares, and all the turbulent Motions with which Mens minds are uſually diſturb'd.

Now if Gods Word abound ſo in one part, what will it do in the whole? If a parcel be ſo Gainful, what Riches will the whole *Cargo* Import? This may be one Reaſon why the *Pſalmiſt* was frequent in Meditating on this Object, for he did *Meditate in Gods Law Day and Night*, and he ſaith. *He will Meditate in his precepts*, and *O! how I love thy Law. 'Tis my Meditation all the Day*, and he did not forget his Commandments, and he did it frequently, *for his eyes did prevent the Night watches, that he might Meditate in God Word*

*Pſ.* 1. 15.
*Pſ.* 119. 15.
*v.* 97.
*v.* 17.
*v.* 148.

Now in our Reflections upon Gods Holy Word, we muſt eſpecially inquire out the *Promiſes and Threatnings* which are there Treaſur'd up, — His promiſes

to

to comfort us, His Threatnings to awe us; upon his Promiſes as *Cordials* to revive our drooping Souls, upon his Threatnings, *as Purges and Vomits* to cleanſe us from our filthy Luſts, for then we ſhall be perſwaded to part with our filthy Corruption, when we can ſay with *David, my fleſh trembleth for fear of thee, and I am afraid of thy Judgments.* *Pſ.*119.v.120.

And as for Gods promiſes, his thoughts were firmly fix'd upon them, for he ſaith, *I have remembred thy Name, O Lord, in the Night, and have kept thy Law. Thy Name*, that is, *thy mercy and goodneſs, and love in thy Promiſes, and in thy experienc'd aid and aſſiſtance*, — In *the Night*, that is, when cares and troubles have poſſeſs'd my mind, or when wicked Men ſnort, and are ſecure, and on their Beds meditate Villany, then have I comforted my ſelf in the promiſes of thy Word. *v.* 55.

Such Meditations ſhould we have, and tho' all Gods Word deſerves our ſerious Meditations, yet moſt eſpecially thoſe parts which afford us much comfort, and benefit, true Joy and real Profit, as *David* acknowledged Gods promiſes did to him, ſaying, *How ſweet are thy promiſes to my Mouth?* *Pſ.* 119. 130.

And

W. D. And here 'tis worth our Meditation, and a very fit object for it, how that Good things were purposed by God toward Men before all Time, Promised in Time, and shall be performed in the End, and after, and beyond all Times: So God's Promise putteth us in mind of his Love of Old in Electing us, his Truth now in assuring us, his Power hereafter in doing that which he hath both purposed and promised. — And tho' God's Ibid. Law, by reason of the condition annexed of perfect fulfilling it, be contrary to the free promise of Life; yet it doth not abolish, and take away the Promise of Grace, but serveth as an helper thereto, for by discovering the fatal danger by sin, it driveth afflicted Sinners to Christ, who is their only Remedy, and in whom alone *Abraham*, and his spiritual Posterity find Righteousness, and Life Eternal, which is the thing promised.

Moreover, God's Promises are Infallible Cures for our *Broken Bones* or afflicted Consciences, and we should apply them to those Ruptures by a discussive Meditation, and thereby we should awaken our hearts, and incite our Wills to close with God and Christ in the Mercy and

and Truth of his Promiſes, ſuch Promiſes as are founded upon Chriſt as Mediator, and in him upon God, as the Fountain of all Grace and Love.

Now as we muſt Meditate upon what God *hath ſaid*, ſo muſt we alſo upon what *he hath done*. — We muſt by Meditation have all God's Works in Remembrance, --- His Works of Creation, and Providence, for, when our thoughts are rightly fix'd upon theſe Works, we ſhall admire God in his Power, and Wiſdom, and Goodneſs, and Mercy, —*His Power* in making ſuch excellent things which we ſee in the Heavens, Earth, and Sea, out of nothing. *His Wiſdom* in the contrivance of them in ſo Glorious a manner. *His Goodneſs and Mercy* in contriving, and preſerving all things in that Order and Decency which we find them.

Thus in general: And if in a particular manner we would Meditate upon the Nature and Properties, which God hath wrought in *Beaſts*, we might thence not only take good Inſtructions for the better preſervation and ſuſtenance of our Bodies, but Leſſons alſo to frame and perfect our Manners:— As for Inſtance.

Medi-

Meditate on the *Camel* which then ſtoopeth, and kneeleth when he ſhall be charged; and thence learn the leſſon of Humility.

Meditate on the *Cock*, which giveth out of his own Mouth Meat to his Hens, and expoſeth himſelf to any danger to keep them ſafe; and thence learn the Leſſons of Liberality, and care over our Families.

Meditate on the *Bee*, which gets Honey out of the Flowers without any damage, or injury done to them; and thence learn to Gain by the uſe of anothers Goods without his hurt or prejudice.

*vid.* Fran. de Animal. Meditate on the one eyed Fiſh called *Ura Noſcopos*, whoſe Eye ſo ſtands, that it always looketh upwards; and thence learn to fix your hearts upon things which are above, Or upon the *Goat* which continually climbs up to high and eminent places; and thence learn the ſame Leſſon more perfectly.

From *Meditation* on ſuch, and the like Works of God, Good and Learned Perſons have much improved themſelves, and others by way of Application of them, for Orators have us'd them to per-

perſwade, and others alſo who have written well and Elegantly; and God and Holy Men frequently inſtruct us by the Manners and Conditions of Beaſts, and lead us thereby to perfection, and uprightneſs of Life, for they adviſe us to be Prudent as *Serpents*, and Innocent as *Doves*, and Meek and Gentle as the *Lamb*, and Strong and Conſtant as the *Lyon*. — Now to many other Examples of this kind I ſhall leave you to your own thoughts.

Thus we ſee what a large Field of Meditation all Mankind hath, from what they ſee God hath done in the World.

*On what Chriſtians ſhould meditate.*

But we muſt not bound our Meditations here, but conſider that we are Chriſtians, and thereupon proceed in this Duty with care and circumſpection, for becauſe we are thus called, it behoves us to fix our thoughts chiefly on God's gracious Work, in ſending his Son into the World to Redeem thoſe who Believe in him from the Bondage of Sin, Death, and Miſery.

That God *ſo loved the World that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh but have everlaſting Life*, is ſuch a glad Tyding which ſhould never ſlip out of our memories. *Jo.* 3 16.

Cer-

Certainly there is much Benefit got by reflecting upon ſuch loving Works of God, for as the Flint is broken upon the Cuſhion, ſo our Hearts which are hard and ſtony by cuſtomary ſinning, will hereby through God's Grace, be broken, and made tender and plyable to the obſervance of God's Laws.

Meditate upon Divinity cloathed in Humanity, upon Life ſuffering Death; upon Glory induring Shame; upon the Beloved caſt out to Miſery; upon Heaven Deſcending into Hell, and then be ſilent if you can; and if it be poſſible forbear to cry out who can reſiſt ſuch Love? What frozen Heart cannot be thaw'd with ſuch heat? Who would not Fear ſuch a Lord? And who would not be Obedient to ſuch a Father? Theſe are the admirable effects which are wrought in us by the *Meditation* on ſuch a wonderful Work of God; and therefore to fix our thoughts frequently upon this Object, is not only the ſpecial Duty, but the excellent priviledge of us who are called Chriſtians.

And here *Meletus*, that he might not ſurfeit his Hearers patience, and hereby put the Medicine he us'd for their diligence

gence in the preſcrib'd Office in need of a Medicine it ſelf, he adjourn'd them to another time to hear the Report he was to make upon the next Object of *Meditation.*

## CHAP. III.

### Meletus's *Second Diſcourſe of Meditation.*

IN the next Congreſs he proceeded to declare, that the Duty of Meditation was to be exercis'd upon *our ſelves.*

That is, ſaid he, we muſt *Think upon our Condition, what we are, and what we are like to be*: Whether we are what we profeſs, Chriſtians in reality, and whether we declare our ſelves to be ſo, *by departing from Iniquity.*

Now if by Meditation we diſcover what we are, we ſhall ſoon know what we ſhall be, if we ſo continue, for Miſery and Happineſs everlaſting, will be the conſequent of our Wicked or Pious Converſation; as we Live, ſo ſhall we Die; and as we Die, ſo ſhall we be Rewarded; we muſt either *be Goats, or Sheep,*

*Sheep*, receive our Bleſſing or our Curſe; either be thrown down into *outer Darkneſs*, or elſe *enter into our Maſters Joy.*

Now the firſt Meditation in reference *to our ſelves* ſhould be to know what the Condition of our Heart is, for that is the ſpecial *Gift which God requeſts of us.* And ſince we ſhould not give him we know not what, ſomething at adventure, and not what we may be aſſured he will kindly accept, and carefully Preſerve, and plentifully Reward. We muſt fix our thoughts ſo, as to examine what our Hearts *are in themſelves*, and then we ſhall know *what our ſelves are*, and what God expects from us. Now as no Member of the Body performs any Action of Spiritual Life wherein a Pulſe from the Heart doth not Beat. So it is in the ſpiritual Man, and the Actions of Grace; that lives not, which ſome Gracious Motion from the Heart doth not quicken; and therefore know by Tryal and Examination what that is.

*Prov.* 23.

*See Mede. on Prov. the* 4. *v.* 23.

Now according to Scripture Phraſe the Heart of Man is of a large extent; for, 'tis not only the principal inward part of all Life, and the Fountain of Motion, and Native Heat, but it is the *Principal and Original*

*riginal of all the faculties, and of all the Animal and Vital Operations; The ſeat of the Underſtanding, Fancy, Memory and Affections. It is the ſpring from whence the Thoughts, Diſcourſes, Imaginations, Paſſions and Motions, which are in Man flow, and ſtream forth; Beſides it is the Treaſury of Virtues, and Sink of Vices, and the place of all Habits.*

*Becauſe of this full deſcription of the Heart, the greek Interpreters give it many Names, as* Καρδία Ψυχὴ φρὴν, νῦς διάνοια, ἐπιθυμία.

So that, the Heart ſignifies a ſincere aſſent of Mind, a ſerious purpoſe of Will, a great force of Affections, a large endeavour of Strength, and Integrity, and perfection of Mind.

Now when upon *Meditation*, we thus know, what our Hearts are, and how they are differenc'd from *double*, or rather *half Hearts*; then we ſhall underſtand what that Duty and Obedience to God is, which is hearty, or perform'd with the whole Heart, and which will be well pleaſing to him; for hence we learn, that *it muſt be true and ſincere, not feigned and hypocritical; ſerious and ſolid, and not in jeſt, light and ſuperficial; diligent and efficacious, not weak, remiſs, and ſloathful; whole and full, not conciſe, lame, and imperfect.*

Now this knowledge is not only worth the obtaining, but *abſolutely ne-*

*ceſſary*, and therefore ſhould engage us in the *Meditation* of it, becauſe it is the moſt proper means for that end.

And, when we have fix'd our thoughts to this purpoſe, then we ſhould fix them upon the main thing requir'd in us as *We are Chriſtians*. And that is ſet down by our Lord and Maſter, from whom we have our Names, in the Phraſe of *being*
Jo. 3. 3. *Born again*, and the neceſſity of it is added to ſtir up our diligence in aſſuring our ſelves, that we are in that Condition, for, *except* it be thus, *we ſhall not ſee*
ver. 3. *the Kingdom of God*. So that we muſt be New, or Undone Creatures, live in Grace, or die in Sin.

And next to the *Neceſſity if it*, we muſt Meditate upon *the Excellency*, the *ſuperlative Excellency of that New State*. As, that it makes us partakers of the Di-
2 Cor. 5. 17. vine Nature, *that is, Regenerate by the Holy Ghoſt, or indewed with new qualities of Righteouſneſs and Holineſs*, wherein we reſemble God, as Children do their Father, bearing the Image of his Wiſdom and Purity. And alſo that hereby we become *Kings and Prieſts unto God*, Kings, becauſe of the Victories which in that Condition we obtain againſt the Fleſh, the World, and the Devil, and

*Prieſts*.

*Prieſts,* becauſe then we offer up to God a pure Body, and Holy Prayers, and the Works of Piety, and Mercy.

The next Object we ſhould fix upon in reference to *our ſelves,* is, to know *what we ſhall be, or what kind of future Life we ſhall live.*

And in order hereto it will highly concern us to Meditate on the four laſt things, namely, *Death, Judgment, Hell Heaven.*

Theſe laſt things well conſider'd, will make us always laſt, and live in ſpight of Death it ſelf.

Now, as a previous motive to fix our thoughts upon, the firſt of theſe Objects, *DEATH,* Let us Note that the Regular performance hereof, may cauſe our Sins to *Dye* before *they be Old,* and thereby ſecure us from the full ſtrength and force of them in our Hearts, for 'tis the Nature of Sin to be ſtronger and more fierce when *Old* than *Young,* the wither'd and drooping Body, proves a Medicine for Sin's growth and flouriſhing, for when *the Fort, or Outwork of the Soul* is Diſmantled by many Breaches made in it by Luſt, and Intemperance, and from the frequent *Detachments,* and freſh Supplies, ſent by Satan from thoſe vicious Habits *Death.*

as from a well furniſh'd *Magazine*, which he hath laid up againſt it; then Sin retires into the *Caſtle of Mans Soul*, and there unites his Forces, and makes them ſtronger, and what Ruines the *Out-work*, that is, the *Body* hath ſuffer'd, doth but *Alarm* Satan's Induſtry, to make the *Caſtle* the more Invincible for himſelf.

Now the frequent thoughts of Death may out-wit Satan, and prevent this his *Stratagem*, and this ſhould ſtir us up to be exercis'd in that counterplot and employment, and that this will herein prove ſucceſsful we may be aſſur'd from hence, *namely*, that the Heavenly Arithmetick of *Numbering our Days, that we may apply our Hearts to Wiſdom*, muſt be learned by Meditation.

Hereby we ſhould often viſit our Sepulchres, and take a turn in our Tombs, and Dreſs our ſelves up in our winding Shee's. — By this Art, we may make Death, our Natures grim Enemy, our choice Friend, and hereby learn an Acquaintance with it, and procure its familiarity, and even touch and ſtroke it, and ſo abate much of its fierceneſs, when of neceſſity, and according to Heavens *Statute Law*, it muſt, and doth come.

Believe it, *Meditation* of it before, is the

the beſt Receit to heal the anguiſh, and ſharpneſs of Death when it *doth* come; and after our Thoughts have taken ſome Turns in the *Charnel Houſe*, let them come forth, and by Meditation mount up to the place of *Judgment*.

And there fix we our Minds upon the *Righteous Judge*, and the *Glorious Tribunal*, and the *Various Qualities*, *and Poſtures of the Priſoners*, ſome ſmiling with their Pardons in their Hands, and called by their Loving Maſter and Saviour from the Bar, and plac'd at his *Right Hand*. Others pale and ghaſtly, and trembling under the terrours of a guilty Conſcience, and Seated on the *Left Hand* to be thrown down into a Priſon of Eternal Darkneſs.

Meditate on the never *Dying Worm*, that is bred in that Priſon, and there will fix his Venemous Teeth, and Torment the Conſcience for ever. — How to go through Hell to Heaven, is a Road well known to thoſe who have examined all the Paſſages which lead thither, and are reſolved upon that Journey, mauger all the dangers, and frightful Objects, and cruel uſage, which lye in the way to hinder them, ſuppoſing it much better hereby to be ſcared to

Happineſs, then to ſlide down delightfully to Miſery, — we all know that the moſt dreadful State of thoſe which are in Hell is expreſs'd *by Fire*, becauſe it is the moſt terrible Element; and the Meditation hereof may cauſe us, *through God's Grace*, to uſe all the proper means whereby we may eſcape it, and that it may not be the *Portion of our Cup*.

Now after ſuch black and frightful thoughts which are as the Rod, rather to keep us in awe and order, than to affright and hurt us.

*Heaven.* Let us *Meditate on Heaven*, and this Object when duely entered upon, will be ſo delightſome, and delicious to our Souls, that with the Spouſe in the *Canticles*, 2. *Cap.* 5. they will crave *whole Flaggons of it, and drink ſo deep, till they be inebriated with its ſweetneſs*.— For there, all the precious and gracious Promiſes in God's Holy Word ſhall be fully accompliſh'd, and perform'd to them; and what Draught can be more ſweet, and comfortable? — So that 'tis our Recreation, and Pleaſure, as well as our Obligation and Duty to Meditate on *Heaven*. And that we may not be diſcourag'd from fixing our thoughts upon this Object becauſe

cauſe of the vaſt extent of it, or ſurfeit them with the variety of thoſe Delicacies which it affords. *For Eye hath not ſeen, nor Ear heard, nor can Man's Heart conceive what they are.*

Let us ſet this Breviate, or Epitomy of it before us, and Meditate thereon.—— Namely, on the Incomparable, and Incomprehenſible Excellency of the Place; of the unexpreſſible *Joys* laid up in that place, of the *Fatneſs* of that Houſe; of the innumerable *Rivers of pleaſure* which glide along thoſe Banks; of the Tranſcendent Glory that fills every part; of the Noble and Seraphical Quiriſters which there attend; of the Raviſhing Anthems which are there heard; and of the *Viſion* of God himſelf which is Eternal Happineſs.

And here, *Meletus* looking about him, and perceiving by the chearful aſpects, and diligent attention of his Hearers, that their Ears were not *yet ſatiated* with his Lecture, he went on to ſhew them ſome unqueſtionable Reaſons, why they ſhould perform this Pious Office of *Meditation*, and to what end, and for what profit they ſhould be ſo employ'd.

And the firſt Reaſon was. *becauſe there is nothing more truly Beneficial to us than the*

*right and conſtant management of this Office*, for hereby *God's Holy Word will be fruitful to us:* A Meditating Heart is an *honeſt and good Heart*, and ſuch is very fruitful, under the means of Grace.

If we won't ſtep aſide, and take time to fix our Thoughts upon what we hear, or read in God's Word, and from his Meſſengers, we ſhould be very extravagantly conceited to imagine that we ſhould be ever the better for it.

2 Reaſ. 2. By Meditation *we may prepare our Souls for all Holy Performances.* — As for Prayer, and Reading Holy Writ, and Receiving the Lord's Supper, and forgiving and forgetting Injuries, and all other Duties of Mercy and Charity. —— This Exerciſe will compoſe our minds, and fetch them *in*, when they have been *abroad upon the World*, and 'tis fit we make our ſelves comely and orderly by this Act of *Meditation*, before we approach to wait upon God.

*Eccleſ.* 5. 4. We are not to Ruſh all of a ſudden upon any Holy Duty, but to conſider of it, and prepare for it.

Now Meditation puts us into this way, it cauſeth us to *Waſh and Trim* up our Souls with ſincerity, and an awful Reverence, that ſo we may enter into God's pre-

preſence with that Decency, and Order which becomes his Faithful Servants and Dutiful Children.

3. Meditation *will prove an excellent means againſt all our tempting Luſts and Corruptions, and alſo a ſtrong Bulwark, for our Vertues and Graces.* For, he who frequently fixeth his mind upon the Nature of Sin, may (through God's Grace) be ſoon perſwaded to hate and abhor it: For the Nature of Sin is to be evil in it ſelf, and dangerous to the Soul which harbours it. Reaſon 3.

Now as a *Landlord* will by no proffers of advantage entertain a Gueſt which he knows to be an egregious Robber, and will Plunder him of his Subſtance, and Fire his Houſe: No more will the Soul admit of Sin, when it conſiders that it will deprive him of God's Favour, and inflame him with his Wrath and Diſpleaſure.

If Men would in their ſerious Meditations ſet the pleaſures and profits of Sin on one ſide, and the loathſomneſs, and danger of it on the other; did they view her Portion and Dowry with one eye, and her Deformity and Vicious Qualities with the other, it would be an admirable way to make them deſiſt from

from *Courting her*, and to avoid her with the greateſt abhorrency.

Rev. 9. If they would in their Meditations compare Sin, as they aptly may, to the *Locuſts* mention'd in Sacred Writ, which tho' they *had Crowns like Gold on their Heads, and the Faces of Men, and their Hair like Womens, yet withal had Teeth like Lyons, and Tayls like to Scorpions*, that is, did they but think what Shame and Death would follow their ſinful delights, and honours; what bitterneſs lay at the bottom of Sins Cup; Queſtionleſs ſuch a thought would make them *Crucify* it to Death in its moſt rich and pleaſing Attire.

Now as Pious Meditation would after this manner ruine ſin, ſo 'twould be a *means to ſave and ſecure Grace*: For, the thoughts of the lovelineſs hereof would put Courage into us to engage for it againſt all its Spiritual Enemies, and 'twould invite us to quicken it with our warmeſt affections, and hereupon we ſhould place it in the *Garriſons* of our Hearts, and keep thoſe Garriſons with our greateſt watchfulneſs.

Moreover, Meditation is a means to *encreaſe and multiply our Graces*, for this Duty will bring ſupply of Grace, and by

by it we ſhould know what Armory to go to, *that is*, where to be Releiv'd.

And beſides all this, it will *employ them*, and not ſuffer them to periſh by eaſe and idleneſs: It will rouſe up our Faith, and kindle our Charity, and fortifie our Hope, and enliven our Deſires, and multiply our ſpiritual Joys; 'twill alſo looſen our Affections from earthly things, and give us a foretaſte of Eternal Glory.

By Meditation *we enjoy God here, and ſee Heaven upon Earth*; — This is the Souls *Perſpective Glaſs, through which it may view things a far off*, by it we take a turn in Heaven; and view the *Beatifical Viſion*, by it we make a Viſit to God himſelf, and enjoy the raviſhing delights of his preſence; and by it we invite, and bring him even into our own Houſes: for, when we fix our minds upon him, he will vouchſafe to draw near to us; and hereby we Humbly, and Reverently, and ſubmiſſively confer with him, and ſpeak to him, and have as much of him as the Soul of Man can bear. 4. *Reaſon.*

Believe it, there can be no *Intercourſe* between Heaven and Earth, betwixt God and Man without *Meditation*, but in the exerciſe of it there may, and this will

will bring a large Harveſt of Spiritual Joy, and Comfort into our Souls; for, true Meditating Chriſtians are uſually moſt acquainted with God, and this *acquaintance* will procure the beſt *Peace*, and the moſt real comfort.

And here *Meletus*, having *Cruiſed thus far* in this *Ocean of matter*, made into the *next Port*, and *furl'd up his Sails*, thinking it proper to give himſelf, and his Friends an opportunity of *unbending their Bow*, or ſome Relaxation of their ſtrict attention, that it might not ſlacken by too much uſe, and alſo an occaſion of fixing their minds upon what he had deliver'd, and told them that he would *Launch out a few more Leagues* on this ſubject at their next meeting; and upon their breaking up at that time, he put them in mind, that tho' delay ſeemed ill favour'd, yet for the reaſons beforemention'd, it might prove the Mother of Beautiful Wiſdom.

CHAP.

## CHAP. IV.

### Meletus's *Third Diſcourſe of Meditation.*

THE next meeting being come, and *Glycon* having put *the Aſſembly* in mind of the occaſion of it, and then made ſome ſign to *Meletus* to proceed in the ſame *Path*, and with the ſame *Foot* he had begun, he freely embrac'd the motion, and broke ſilence after this following manner.

It is written, ſaith *Meletus*, of the Bird called *Phatalia*, that it is wont to fill it ſelf with Shell-fiſh, and to vomit them up when he hath concocted them by the heat of his Stomack, and then chooſe out of them thoſe which were moſt proper to be eaten. *Vid.* Cauſin. de Symbol. Egypt. ſapient. *P.* 8.

I would perſwade my ſelf, that in *like manner* you have, by Meditation, put in good order what you have already heard, and choſe out ſome peculiar obſervations, whereby you have been made more ſtrong in Chriſtian Virtues, then you were before, and that you may have freſh ſupply to add to your increaſe herein,

herein for Chriſtians muſt like *the Crocodile, be growing as long as they live.* -- I ſhall now ſhew you the manner how the Duty of Meditation muſt be exercis'd, and it is neceſſary that you be inform'd hereof; for the *manner* of doing any good action is the main thing which renders it acceptable in God's ſight, and beneficial to us; and the difficulty of it will require directions for its performance in our practice.

1. Now the *firſt Direction* in order hereto is,

To *chooſe out ſome fit time to Meditate*: This will much further our deſign, and prove helpful to us. — We find that our *Great Maſter* choſe the early Morning: For then *riſing up before Day, he went out and departed into a ſolitary place, and prayed*, and the Patriarch *Iſaac* uſed this Exerciſe in *the Field at the Evening*

S. *Mark* 1. 25.

*Gen* 24. 69.

It is not abſolutely neceſſary to pitch juſt upon ſuch a certain time, and no other, and if that be paſt, or buſied other ways, then to lay it aſide; but we ſhould as near as we can pitch on ſuch a time, wherein we are moſt free from our Worldly occaſions.

Nor is it requiſite that all Perſons obſerve the very ſame time, for all have not

not the ſame buſineſs, or occaſions, and therefore *divers hours* may be moſt proper in this preſent caſe; but ſome peculiar time of the Day, or as oft as we can, we ſhould ſequeſter our ſelves for pious *Meditation*. And verily that part of the Day which is ſo us'd, may procure a bleſſing for all the other parts, for God doth not forget thoſe who do not forget him.

2*dly*. We ſhould *find out a proper place for this Office*, ſuch a circumſtance may much further this neceſſary employ: *Solomon* aſſures us, that through *deſire a Man having ſeparated himſelf ſeeketh and meddleth with all Wiſdom*. — The mind of Man is ſoon diſturb'd with ſights, and noiſe, and thoſe matters which hinder the free exerciſe of Meditation, and therefore *convenient places* conduce much to the right performance of it. 2. Direct. Prov. 18. 1.

The Devil would fain burthen our Ears, and employ them too much, that ſo we, being intent upon the leſſer, may neglect our greater concerns. He would entertain and *Lullaby* our Ears with pleaſant Tales, and Fables, that ſo we might take no notice whether we be Travelling to Heaven or Hell. It is his *Sorrow*, and therefore it ſhould be *our Joy*, to go into

into our private Apartments, and there fix our minds upon our preſent, and future condition.

3. *Direct.* 3*dly*. In order to due pious Meditation, *we muſt get our Hearts into a right frame for it.*

When we have reſolv'd upon the Time, and the Place, then we ſhould be as careful to order our Hearts well; and in good earneſt: this is not an eaſy buſineſs, for our Hearts will require ſome pains and ſtudy before we can bring them into a Meditatimg temper. — They are deceitful, and ſo may perſwade us that we are, when indeed we are not ſo well qualified for this Duty as we ought to be, — To Meditate, is to be very intent, and ſerious, and ſuch a diſpoſition is neither quickly, or eaſily procur'd, and yet this Frame we muſt get, or we can't herein perform our Duty.

Now the moſt proper means to be thus qualified is, to keep our Hearts with all diligence, *that is*, to watch them that they do not admit ſuch vain, and fooliſh things into them, that may put aſide this Office of Holy Meditation, and if we cannot at one time, we muſt ſtrive at another, to fix, and compoſe our minds, we muſt take ſome pains in this buſineſs;

Mede *on Prov.* 4. 23.

buſineſs; and the gain of it (as I have ſhewn) will more than ſufficiently recompence the hardneſs of the Task: —If we can't Meditate to day, or to night, we muſt try to do it to morrow, or ſome other time, and follow the buſineſs to purpoſe; till we have (*through Gods grace*) brought our Minds to a Meditating frame; and when we are in tune for the Duty, we ſhall perform it with comfort.

You muſt acknowledge that Mens Ignorance herein ſpoils all: They ſuppoſe that a ſhort time, and little labour, will ſerve for the Duty; but when they go about it, and find many worldly Cares, and this, and that, and the other trifle put them by, and take them off, and oblige their Thoughts to fix on them ſooner than upon Heaven, and Heavenly matters, then they are or may be convinc'd, that to Meditate is not ſo eaſie a task as they imagin'd; and then as the ſuppoſed eaſineſs of it kept them from the exerciſe of it for ſome time, ſo now the real difficulty of it will hinder them from any performance of it. —Now this may be prevented, and the real knowledge of the Duty of Meditation may be obtain'd, if we ſtudy to keep our Hearts in a due

Frame and Diſpoſition. And to do thus, we ſhould not ſurfeit our Minds with inferiour things, nor diſorder our Bodies by Intemperance; for the contrary Vertue, frees our Souls from Vexatious Troubles, and preſerves them ſafe and ſound: Nor ſhould we burthen our Memories with many Curioſities, nor be always in much, though perhaps not bad Company: But we ſhould be orderly, and watchful, and careful, and ſober, and ſerious, and ſolitary, and hereby we ſhall keep our Hearts with all diligence, and put them into a fit poſture for Meditation; and ſo exerciſe the Office with much delight and benefit.

Σοφροσύνη dic. ἀπὸ τὸ σώζειν τὴν φρένα.

4. *Direct.* 4*thly.* When we would rightly Meditate, *we muſt preface that Office with Prayer.*

Ἀνάβασις πρὸς τὸν θεὸν τὸ νοῦ.

Now Prayer is an Aſcenſion of the Heart to God; and when it is preſented to him with an entire and warm Affection, the *Tongue does not forerun the Wit*; that is, *we do not ſpeak what we do not fore-think*; for God's Grace is not obtain'd by an unaccomptable Multiplication of *Cyphers*, or Inſignificant Expreſſions: But the pious Heart ſhoots forth its Affections as ſo many keen Arrows which pierce into Heaven.

Upon

Upon Examination we ſhall find, that there is not any Religious Duty which can be rightly perform'd, unleſs it be begun with Prayer; and *the Reaſon is*, Becauſe to do as we ought in Religious Matters is the *Gift of God*; *Now every good and perfect Gift cometh from above*: S. Jam. 1.17. And God will not let it drop down upon us, unleſs we firſt raiſe up our Hearts by Prayer to him.

Now there is no Gift of greater Benefit, as you have heard, than that of due Meditation; and therefore this ſhould be beg'd, and earneſtly beg'd of God in our daily Devotions: The Difficulty of that Duty ſhould drive us to this; for, if we find that we can't do a buſineſs our ſelves, we pray help and aſſiſtance; and ſo we ſhould of God in this caſe; and this may be an Argument to prevail with him to comply with our Petitions when we do pray.

Our Experience tells us that our Souls are weak and infirm, and infected with the plagues of Sin: Now Prayer *is the beſt, and only Medicine to make them ſound*, and ſo fit to exerciſe the Office of Meditation; and the reaſon may be, becauſe if in Prayer we humbly, and ſubmiſſively acknowledge our own Weak- Ταῖς Ψυχαῖς νοσούσαις ἄδεν ἄλλο φάρμακον πλὴν τοῦ Θ.

neſs, and declare that we cannot of our ſelves Meditate rightly, and that we are not able to overcome the *Army* of Meditating Enemies that are in us; that is, our vain and ſinful Thoughts and Cares; and that our eyes are up unto God for relief in this Condition, queſtionleſs ſuch an humble, and modeſt pleading with him in Prayer, may cauſe him to grant our Petition; for God will thus glorifie them in the face of their ſpiritual Enemies, that firſt glorifie him by acknowledging their own Weakneſs and his Power; and therefore that you may piouſly Meditate, fervently pray.

5. Direct. *5thly.* We *muſt fix our Minds upon one matter at a time:* —We muſt not ſuppoſe that we can Meditate once for all: No, it muſt be done by degrees, and at ſeveral times: One kind Providence may fix the Mind on the Goodneſs of God; and perhaps a while after a Severe part of Providence may afford it matter of another ſort of Meditation; and according hereunto we are to frame and compoſe our Thoughts; ſeveral Meditations muſt be exercis'd upon ſeveral Objects, otherwiſe we ſhall run into Confuſion, and learn our Hearts not properly to Meditate, but to wander.

Now

Now the due obſerving this Direction will very much help in the Duty we are about, eſpecially if we do not ſtay too long between the matter which we ſhould Meditate on, or the Occaſion, and the time of our Meditation.

If upon the Lord's day we would reſolve only to Meditate on the Buſineſs of the day, this would be a proper means to gain by the exerciſe. When our Hearts would run out upon many things at once, we muſt put them back, and bring them into convenient order again: and do ſo as often as they wander, or are luxuriant in ſeveral matters, for, he *that minds all things minds nothing*; that is, nothing ſo orderly, and beneficially as he might, if he was fix'd upon one ſingle matter.

So that when our Thoughts and Hearts would crowd upon us *many things* to be Meditated upon, we ſhould ſay to them, fair, and ſoftly, and all in due place and order ſhall be diſpatcht; be ſatisfied with one part at one time, till by degrees the whole be compleated: For,

*Pluribus intentus minor eſt ad ſingula ſenſus.*

Now when we have us'd these Directions; that is, got a fit time, and place, and a right frame and temper, and have pray'd, and thought upon one business, and so Meditated; then we must fix *upon some Resolutions that may bring glory to God, and be helpful to us in a course of Grace and Vertue*; and this is the right use of Meditation; for it must look further than to the composing our Spirits, and fixing our Thoughts upon some peculiar good thing. It *must tend to Practice*; for we must Meditate, that we may the better live, and act what we Meditate upon.

As for Example;

When we have Meditated on *God's Mercies*, then we must proceed to bless his Name for them, and to lead holy Lives in the use of them; for when we have considered the riches of his Goodness, and Patience, and Long-suffering towards us, then we must set about the Practice of Repentance by forsaking our Sins, and turning unto God.

When we have Meditated on *God's Justice* in punishing our selves, or others, when we have seen him walk in the Paths of his Judgments; then we must tremble at his Power, and fear his Greatness;

neſs; and turn from our evil ways which have caus'd him to turn away his face in diſpleaſure from us.

When we have Meditated upon all his *Works of Providence*, and learn'd thereby how admirably he preſerves thoſe things that he hath made, and in what Order he keeps the World, that ſo all things do not run into Confuſion, nor deſtroy each other; then we muſt lay aſide our Carking Care, and ſo act our Faith and Confidence in him, and ſo acknowledge him the Fountain from whence all our true Enjoyments flow.

When we Meditate upon *our own Vileneſs and Emptineſs, and upon the World's Inſufficiency and Inconſtancy*; then we muſt carry up our Affections higher than our ſelves, and all theſe inferiour things, and place them upon God, who is full of Power and Majeſty.

Now if according to theſe fore-mention'd Examples, and the like, we put Meditation into practice, we ſhall bring it to a good iſſue, and we ſhall *Merchandize* with it to great advantage; for hereby we ſhall glorifie God, and render our ſelves *holy in all manner of Converſation.*

2*dly*. When we have fix'd our Thoughts firmly, *then we muſt ſtudy to ſtir up ſuch Affections in our Hearts as the Object which we have fixed on doth require*; that is, we ſhould be full of Deſire, or Joy, or Fear, or Anger, or Love, or Hatred, or Sorrow, or Compaſſion as will comply with the matter we have fix'd our Minds upon. It is not proper that we ſhould be after this Exerciſe juſt of the ſame Diſpoſition we were before: But if we have conſidered on Heavenly things, then we muſt be more joyful in them, and more deſirous of them. If we have thought ſeriouſly on our ſins, then we muſt be more angry with them, and full of Hatred againſt them, and of ſorrow for them.

If we have Meditated on God's Love in Chriſt, and of the Riches of his Goodneſs, and Patience to us, then we muſt ſtrive to love God again, and to declare it by preferring him before all Worldly Concerns; and by Obedience to all his Commands, and by Delight in his Word; and we muſt alſo fear to offend him, and be conſtantly doing thoſe things which are pleaſing to his Divine Majeſty. Thus we muſt be diverſly affected in divers matters; ſad Thoughts, will require a ſad Poſture and ſad Affections; and comfortable

fortable Thoughts will require contrary. We muſt not ſmile under God's Judgments, nor are we to cry and lament in the midſt of Bleſſings: True ſaid *Muſophil* one of the Society; and ſuch Thoughts have alſo contrary Minds; for,

Oderunt hilarem triſtes triſtemq; jocoſi.

*Men penſive hate the merry Grig,*
*And he cares not for them a Fig.*

And now, ſaid *Meletus*, I ſuppoſe your Ears have made a *ſufficient meal on this one Diſh*, and will require ſome time for *its Digeſtion.* — What hath been ſpoken with great Submiſſion to your Indulgence and Candour, hath been the fruit of the preſent Duty that lies before us, and which I have commended to your great Circumſpection and Diligence; for where there is only a ſuperficial regard to it, there can be no real and ſolid Comfort flow from it: But if we will be ſo wiſe as to ſet about it with our whole ſtrength, then we ſhall perform it to purpoſe; and thereupon we ſhall be accepted of God for the Duty; and benefited by it both in this World and the next.

When *Meletus* had thus finiſhed his Diſcourſe concerning *Meditation*, which is the proper Prologue to Vertue and Piety: And *Glycon* (according to his Office)

was

was to nominate him who ſhould ſpeak at their next meeting. *Phanias* ſtood up, and made a motion that he might *diſcharge that Province*, becauſe he could bear witneſs in himſelf of the great advantage of due and well order'd *Meditation*; for hereupon for ſome time paſt, he had perceiv'd, that he was not ſo wiſe and knowing as he had appear'd to be in his own Conceit; but could manifeſt *the Folly and Fallacy* of that Wiſdom, and Knowledge of Truth upon which he formerly had valued himſelf, and the inevitable Miſery which did follow it.

Hereupon his Motion was approved; and whereas it was noted, that formerly when he ſpake it was but Talk, and at adventure what came next: Now he did diſcourſe to ſome purpoſe, as will appear in this *Specimen* which he gave to the Aſſembly; which upon ſilence made, he thus began.

*He did then* effutire, *only, now he did appoſite* loqui.

## CHAP. V.

### Phanias's *Diſcourſe upon the Wiſe Fool, or Miſtaken Wiſdom.*

Phanias, *one who would appear what he was not.* à φαίνω, Appareo.

IT is a Catholick Deſire becauſe planted in all Mankind, to be, or at leaſt to

*he*

*be eſteem'd Wiſe*, and *truly Knowing*; and the very Name of Folly is as equally deſpis'd and abhorr'd, as the Practice of it, through Miſapprehenſion, is followed and applauded; and this is the reaſon why all People put themſelves into *a Way*, *i. e.* upon ſuch Determinations and Actions, or into ſuch a courſe of Life and Converſation which they ſuppoſe will anſwer this their aim and deſign, and frequently they think they have hit this mark which they have aim'd at: Yet upon ſtrict Examination, and punctual Meaſuring, they will be found to be much beſides it.

Now this their falſe Conceit is cauſed by the crooked Rule of their *Wills*, for the *Bent and Bias of them*, giving Authority to foul Errors and evil Actions, they perſwade them that Evil is Good, or very near it; and when they are thus perſwaded, the *Event* will prove not only a matter to be ridicul'd by all true, wiſe and learned Men, but *fatal* in all reſpects imaginable; and though for the preſent there is no ſuch apprehenſion of it, becauſe Error is not ſoon perceived and noted; in the firſt ſetting out of it, 'tis but *dwarfiſh and ſlender*; yet when by its gradual progreſs it is fully made known,

known, and by going on it grows large and tall; then it will appear to be deſtructive in the ſuperlative degree, as ſhall be demonſtrated as we proceed, and in its proper time.

Now what I ſhall declare upon this Subject, which I call *the miſtaken Wiſe Man, or the Wiſe Fool*, ſhall be delivered in theſe two following Concluſions; namely,

I. Firſt, *That Men are prone to conceive falſly of things, and thereupon to prejudice Faith and Good Manners.*

II. Secondly, *That ſuch falſe Conceits will prove fatal to them*; and this ſhall *be* made evident by Reaſon, and in various and manifold Experiments and Circumſtances.

Firſt, *Men are prone to think falſly of things*, &c.

The ſeveral extravagant Opinions which the Philoſophers had of God, may in ſome ſort ſatisfie us that it is ſo, for upon fixing our thoughts on them, we ſhall find that the true Nature of God was as far from their minds, as the Emperial Heaven was from their Schools, and that they lived at the ſame diſtance from Truth, as Truth did from falſehood.

Liſten

Liſten *at* Plato's *Porch*, and you may hear him call God ſome curious thing which was only buſied in empty Ideas, and did Magnificently contemn humane Matters. — *Read* Ariſtotle, *and* he will tell you of a God tied to the Sphers as *Ixion* was to the Wheels. —— Conſult *Epicurus*, and in him you will find idle Deities overflowing with Delights, and Lazily living in Heaven as in a Paradiſe; at which word, *Muſophil* could not forbear to add,

*Where Showers don't fall, nor Winds unruly blow,*
*Where neither blaſting Froſt, nor hoary Snow*
*Riſle the Place; but Heaven is ever Bright,*
*Spreading its glorious Smiles with chearful Light.*

Theſe were ſtrange Sentiments of God, and yet the *Wiſe Men of the World* embraced them: theſe ways in deſcrying the Eſſence of God did ſeem ſtrait and true in their Eyes.

Moreover I ſhall make it evident that their falſe Conceits, or their *Wiſe Folly* appeared not only in the foremention'd great Point concerning God, *but in Matters*

*ters of manners*, and that Egregiouſly.— For,

*Lact. de Fal. Sapient.* *The Grecians approv'd of publick Robberies.* And in ſome parts, *thoſe People ſacrificed their Children.* And in other parts, the wounded *Gladiators* were brought forth as Spectacles of Mirth, and Jollity.

*Ariſtotle* and *Cicero* account Revenge amongſt their Virtues, and the firſt of theſe, tho' *the Philoſopher*, affirm'd, That War againſt *Barbarians* (which were all People but the *Grecians*) was Natural.

The *Lacedemonians*, whoſe Laws were approv'd of, and prais'd by *Appollo*'s Oracle, and the *Romans*, have declar'd, That *all Praiſe and Virtue are got in Wars tho' apparently unjuſt.*

But the plaineſt Demonſtration was, that their *very God's* were highly vicious, and the People were not aſham'd to worſhip them, whom they were aſham'd to imitate, and ſometimes they ador'd him with *their hands*, whom they bluſh'd to ſee *with their eyes.* *Priap.*

Theſe Matters did ſeem truly Religious, and were Effects of the beſt Wiſdom of the Heathens, and they who were ſo bold as to dare to be more vicious than others, ſeem'd to them rightly qualified to

to be their Gods, and to whom they erected Altars, and paid their Devotions.

If we paſs from *Heathens to Chriſtians*, and conſider the firſt Hereſies that were born in their Church; we ſhall be clearly convinced of the truth of this Aſſertion, for things falſe, and abſur'd did ſeem true, and righteous to them.

If we will gather from Church Hiſtory the ſeveral wild, and monſtrous Opinions of *Simon Magus*, *Valentinus*, *Cerdo*, *Artemas*, *Novatus*, *and Arius*, *thoſe Six Heretical Patriarchs*, from whom all Hereſies ſprang, or thoſe *Garriſons* from *whence Hereticks marcht* forth as ſo many Troops from the *Trojan Horſe*, and ſurpriz'd the Chriſtian World, we ſhall have cauſe enough to be aſſured, that the Wiſdom of men is fooliſh and vain in things of the greateſt, and moſt uſeful Concern.

I need not Examine, tho' ſome affirm it, whether the cauſe thereof proceeded from the twiſting together *the Principles of Philoſophy*, *and Chriſtianity*: 'Tis moſt certain, that they did hereby notoriouſly prejudice the Chriſtian Faith; for, they made the Profeſſors hereof contemptible, and furniſhed its Adverſaries *with Ammunition*,

*nition, and Proviſion*, that is, gave them Arguments to plead againſt it.

I could give more Inſtances hereof amongſt our ſelves, in the empty and fooliſh Wiſdom which ſwarms in our Aſſemblies; for ſome of them are crowded with Perſons of *ſlight of hand*, that is, ſuch which would make others believe that they have not what they have, or have that which they have not, and were their Wiſdom in Religion as *ſound* as it ſeems *Plauſible*, it would be a pleaſant paſſage to Heaven, or were this their Garment as ſtrong, and warm as 'tis ſlight and gay; it would apparel the Soul well, but as it is, it only cloaths it with Ribbons, and Spangles, and Laces, and thereupon it catcheth cold and dies.

Others amongſt us, who wear *Geneva Spectacles*, ſee they think a ſtraitneſs in many crooked Inventions, and whilſt they are infected with the Diſciplinarian *Ictericiſm*, our Primitive and Apoſtolical Church Government will not appear *pure and white* in their Eyes.

Theſe have made it appear, that Men have falſe and witleſs Apprehenſions both in Doctrine, and Diſcipline.

Others have trod in the ſame ſteps in Relation to good *Manners*; and *Immoralities*

as

as well *as Errors* have been approved of by them: and one main Reaſon hereof is, *Becauſe Vices have put on the Garments of Vertues.* Sins have paſt without Examination *for Graces*, and Luſts of the *Fleſh* for fruits of the Spirit. — The Evangelical Prophet ſpeaks of ſuch *who call Evil Good, and Good Evil*, and then denounceth *a Curſe* againſt them. *Eſay.*

It is well known to us, that *Barabbas* ſeemed worthy of Pardon in the *Jews* Opinion, and our Saviour had the Viſage of a notorious Malefactor, — The *Scribes, and Phariſees* conceived of Chriſt's Doctrine as we do of *Stoical* moral Lectures, that is, as an Inſtitution too rigid, and unpracticable, as a mere *Jargon*, and an heap of Abſurdities; — but they could ſpy out much Beauty, and order in *old Wives Fables*, and in the pale and *wrinkled Traditions of men.*

And I beſeech you tell me, where can we walk, and not meet with Perſons of *ſoft Heads and ſore Eyes?*

Hath not Atheiſm found *ſome Logicians* to diſpute for it? Hath not Schiſm in the Church, and *political Schiſm, which is Rebellion*, been in the Conceits of many as beautiful *as Helena*, and defended as ſhe was by the *Trojans*, with mens Lives

and Fortunes? — Hath not Injuſtice, and Oppreſſion been looked upon as proper Stirrops to raiſe men up to Riches and Greatneſs?

What think we of *Covetouſneſs*? Is it not the Religion of moſt places? is it not mens *Juno*, their *Diana*, or ſome *fair Goddeſs* that muſt help them in their ſtraits, and doth not St. *Paul* tell us plainly that it is *Idolatry*?

As for *Pride*, *that breeding Vice* in whoſe Womb lye *Ambition and Vain-Glory*, have not many Perſons changed its name into *Magnanimity*, and looked upon this ulcerous Swelling of their Imaginations, as ſome becoming *Mole* to ſet them off in the opinion of the World? — And now I will leave other Inſtances of like Nature to theſe, to our future Meditations; that ſo we may have occaſion to Practice the good Inſtructions which *Meletus* hath given us on this Subject, and hereupon our ſelves may add another *Courſe* to that delicious *Feaſt*, and go forward to the *Reaſons*, why Men are miſtaken in their apprehenſion of Objects, and determine that to be wiſe which is fooliſh, and that true which is falſe; and that to be Orthodox which is pertinacious *Error*, and vicious Men to be truly good moral Men. And

And the first Reason is drawn *from the natural Darkness of Mans understanding.* Reason 1.

In his natural Condition Man knows little of himself, and far less of God, he is a Dunce in his own Form, and a stark Fool when he meddles higher.

The Stars and Elements challenge him to give a Reason of their Influences, Motions, Order, and Productions, and baffle him: Nay, the least *Phænomenon* in Nature when encounter'd, will give him a Fall, as being more than Man's match to give a punctual, and satisfactory Reason of its Essence and Operations. But then when Man ventures to speak of God, he lisps and stammers, and his Reason is disjoynted, and broken, and he prates of Religion as a Child would of Philosophy.

This might easily be proved in the Scheme which might be given of the Religion, and Manners of the Heathens, who followed that Light of Nature which they found set up within them; for, by their uncertain Knowledge and Belief of the true God, they declar'd that their Light did want *snuffing*, and that there was more requir'd than that single *Candle to* lead them on to that degree of Divine Knowledge which Man

was made capable of. — They were wanting in that very knowledge they pretended to excel in, and wherein they proclaimed themſelves *Doctors*, they were but *Sophiſters*.

Pemb. When they gave it out to the World that their Underſtandings were grown big, and luſty by a true Digeſtion of their common natural Notions, and told the World that they fed well, by their thriving; upon Examination it appear'd, that they had only the *Rickets in their heads*, and that what they took for ſound thriving, was but a *Malignant Swelling*, and what they ſuppoſed an wholſom Doſe of Learning, was but a gilded *Bunch of Diſeaſes*.

So that this being the Caſe of Man in his *Natural Dreſs*, it is one Reaſon alſo, why his Knowledge is miſtaken, and his Wiſdom ſo thin, and thread bare that it will not hold together.

*Reaſon 2.* Secondly, Another Reaſon hereof is, *Becauſe Man's underſtanding is mainly influenced by his Will, which is in an high Degree irregular and ſtubborn.*

Now this Faculty will either hinder, or promote its Aſſent to the Truth; for it can ſet the Underſtanding a work to conſider of an Object propounded to it, or it can render it idle, and careleſs

leſs in that matter: It can put it upon exerciſe, and give it tools to work with, or it can be cloſe fiſted in the Diſtribution of neceſſary Inſtruments, and ſo render it uncapable of acting as it ſhould.

Now that Mans Will doth naturally obſtruct his Underſtanding that it cannot conſider as it ſhould, and thereby apprehend Truth from Falſhood, and Wiſdom from Folly, may appear to all who can ſee it in its native Colours, and can perceive its dogged and ill-natur'd Qualities; and how eaſie it is firſt to be deceived it ſelf, and then to put tricks upon others? — *It is the Nature of it to love it ſelf*: It affects to be comply'd with, and can naturally as little brook oppoſition, as it can the truth: — What at firſt it undertakes to maintain, it will proſecute; and when it hath *eſpous'd* a Tenet, it *plights its Troth to it during life*; that is, during Mans natural Condition, and till Grace have form'd another better life in him.

2*dly*. As Mans Will loves it ſelf, ſo another quality in its Nature is, *that it is very ſtubborn and peeviſh:* For, it will do all it ſelf without conſulting right Reaſon, and it will not have patience to permit the ſuperiour Faculty, the Judgment,

to deliberate upon any Subject propounded to it.

If it were ſo charitable to the *lame and blind Judgment* as to ſeek it out *an Hoſpital* where it might be recovered: If ſo officious, as to afford it all the helps it could to render it as ſound as it was before it was diſtemper'd, which it might do by propounding to it Holy Writ, as the Rule of Wiſdom and Truth, and the moſt proper Object to be thought upon, and conſider'd by it; then it might be uſeful, firſt to diſcover, and then to vanquiſh Error; firſt to unkennel the Fox, and then to hunt it to death, or firſt to uncloath it of its ſeeming Gallantry, and then ſhew its Nakedneſs and expoſe it to Contempt.

But ſince 'tis not ſo kindly officious, but very peeviſh and perverſe, therefore it doth much miſchief; for hereupon Man not only *compleats* his Error, but *delights* in it: Nay, he feeds and nouriſheth it, till it grows to a prodigious ſtature, and as an Acorn in time climbs up into an Oak, and this Oak may cruize upon the Seas in the ſide of ſome gallant Ship; ſo may a ſmall ſpeculative Error be made vaſt and ſtrong, by the Irregularity of the Will, and travel about the World in much Bravery to conquer the Truth.

And

And in good earneſt, were not Man's Will firſt eaſie and pliable, and afterwards through Preſcription ſtiff and ſtubborn, Error might prove his Unhappineſs, but not his Fault, becauſe it was his Fate and not his Choice, and rather ſurpriz'd than fairly vanquiſh'd him: But when his Will upon the leaſt Beck will follow his inferiour Appetite, who will marvel if he be lead into ways not only crooked, but dangerous and deſtructive?

If a Man will take only the *Lanthorn* to lighten him over a *Precipice*, when he may have a *Candle*, who will marvel if he fall, and break a Limb, and render himſelf a Cripple for ever after?

So that the Inclination and Bent of Man's Soul being as a ſtrong *Byaſs* which hurries it into the way of Darkneſs, he muſt expect to be fix'd there; and though at firſt he may be ſo fooliſh as to take it for light, and like the Indian Moors to think Blackneſs the moſt lovely Complexion; yet time may make him wiſer, and when Death hath laid him aſleep in her dark Chambers, he will know the difference when 'tis too late to make a Change, and his Danger when it cannot be avoided.

Now that which makes the preſent caſe worſe is, that Man's Will is ſeiz'd upon, carried away, and kept as a Priſoner by thoſe which ſhould be his *Slaves*, and thoſe *are his diſorder'd Affections, and violent Paſſions*; and that theſe do thus, is plain, for ſome one inordinate Affection gets an eaſie conqueſt over him: Luſt and Revenge, Ambition and Covetouſneſs, Envy and Pride, and ſuch kind of evil Flatterers get the length of his foot, and humour him into a quick Compliance to their deſires; and hereupon thoſe which ſhould be Scholars, turn their *Maſter out of School*, and permit him to be but a *Cypher in their Aritlmetick*.

Now when Man's Will is thus brought over to the inferiour and carnal part in him, it doth what it can to debauch the *Underſtanding*, and to bring that into the ſame caſe with it ſelf, and it hath ſuch a plaguy quality in it, as to deſire, and endeavour to infect ~~'tis~~ its Neighbour; for, if a Mans Will be perſwaded to delight in, and conſent to the beſpangled Propoſals of Ambition, he will be even in pain till he procure hereto the Approbation of his Judgment: Doth the Beaſt of Luſt *amble* away with it inſtead of being ſo us'd it ſelf? It will ſolicite the Judgment

to

to delight in this *Jockey*, and ſo commend its Skill and Dexterity. Doth the old, lean, ſhriveld Witch of *Envy* ſlide her ſelf, or ſcurvily ſlear into its Embraces? it will lend the Judgment its *Spectacles* through which he may view it fair and beautiful.

Thus we have ſeen, that becauſe of the Blind Underſtanding, and ſtubborn froward Will of Man, it comes to paſs, that he thinks he hath fill'd his Soul with true Knowledge and Wiſdom, when it is really far otherwiſe.

Now though theſe be the chief Reaſons of his Miſtake; yet I ſhall mention, and but mention a few other *ex Abundanti*, that no want of weight may appear, and theſe are thoſe ill qualities of *Precipitation* and *Prejudice*, which are frequently found in Man.

*Precipitation is a raſh Judgment of a thing unknown*; or when the mind being carried away with ſome force, or Perturbation, doth not conſider a matter ſo as is fit, and thereupon follows Confuſion in Ideas, and then Error of Judgment.

*Prejudice is a certain anticipated Judgment, caus'd from the Impreſſion of our Senſes*, and this is the more ſtrong for that it grows with our Age: For, we make almoſt

almoſt infinite unwarrantable Judgments before we have the full uſe of Reaſon; and theſe are more increas'd and fix'd than corrected, and amended with our Age; ſo that now they are accounted as certain *common Notions drawn from Nature it ſelf*, and allow'd by long uſe and cuſtom; and we eſteem it an unſeemly thing to gainſay them; and yet for a further proof in the caſe before us, note, that the *Imagination*, and Troubles of Mans Soul, lead him on to conceive falſly concerning true Knowledge and Wiſdom; and beſide what cauſes are in Man, there is ſo much Darkneſs in things themſelves, that what is clear and manifeſt is hid by that which is obſcure; nor can Mans Mind without great Study and Induſtry, diſcern light from dark, or true from falſe; and when it objects againſt many acute Diſtinctions as troubleſom, it confounds all things; and hereupon his Conceits are full of Impertinency, Falſhood and Folly.

Now if we are as we ought to be, convinc'd by what hath been ſaid, that moſt Men miſtake true Wiſdom and Knowledge; we muſt conclude that our vain Conceits hereof muſt be gainſay'd, and rooted out of our Minds; for as a Supple-

Supplement to our former Arguments, to do otherwiſe, is a *ſort of Idolatry, though very thin and ſubtle*; for hereby we diſcover a diſtruſt in God, who ſhould be acknowledg'd in all our Gifts and Abilities; and 'tis a ſtaff too brittle and ſlender for our purpoſe, it is crooked and will quickly ſnap; for an Opinion, or any way of Religion leaning hereupon, will ſoon appear to be vain and abſurd, as I have mention'd in the Philoſophers.

But in matters of Religion both for *Doctrine and Diſcipline*, the Holy Word of God, and Tradition truly qualified; that is, ſuch as deſcends in a right line from Chriſt's Apoſtles, and their Immediate Succeſſors, will be an infallible means to ſhew us what is the trueſt and beſt Knowledge, and Learning; and this means will not only guide us to the Truth of Doctrine, but to the *Eſſential Truth*, even our great Lord and Maſter, in whom alone we may find Reſt for our Inquiſitive Souls.

And now *Phanias*'s Voice began to fail, and though his Friends *Ears* had ſtill *good Stomachs* to this wholeſome Moral and Divine *Food*, which he adminiſtred to them; yet at this time they thought it good manners to permit their Moderator *Job.*

to

to call for a *Voyder*, and to reſerve their Appetites till another Aſſignment; and ſo *Glycon* leading the way, they aroſe.

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## CHAP. VI.

### Phanias's *Second Diſcourſe of the Wiſe Fool.*

HERE *Phanias* proſecuted his former Diſcourſe, and having given ſome *minutes* of what he had delivered, he proceeded according to his firſt propounded method, to prove that Mens untrue and fooliſh Conceits of matters of greateſt moment will be *fatal to them*, or end in Death and Deſtruction; that is, their *laſt end* will be thus qualified; for there be many intermediate Ends of Vice which have not in them any appearance or ſymptoms of Death; but of ſome good, as Gain, Sweetneſs, Pleaſure, Honour, but the *laſt end* will be deadly.

'Tis true, the Wanton acts that he may have Pleaſure, and not Shame and Diſeaſe; and the Thief robs to get Gain; but the *laſt end* follows theſe which are intermediate,

diate, and that is Death, nay Deaths; for it is Spiritual and Eternal.

And this will be found true in every vicious Courſe that wicked Men approve of, and take to be vertuous, becauſe pleaſing to their carnal Appetites; for ſince the keeping of Gods Commands are recompenced with a *double Reward* of this Life, and a better, 'twill follow that the breaking of them may be recompenced with a *double Death*, and indeed in one and the ſame Vice, not only a double Death, but a manifold way of Deſtruction may be found, as ſhall appear as we proceed.

The Holy Scriptures Seal to us the Truth of this Propoſition, for they ſay, That *the way of the wicked ſhall periſh*; *Pſal.* 1. 7. and if a Man wont turn from the Folly of his falſe Imaginations, *God will whet his Sword, and bend his Bow, and make it ready, and prepare for him the Inſtruments of Death*, and *ordain his Arrows* a- *Pſal.* 137.,14. gainſt him.

St *James* ſays, Sin *bringeth forth Death*, the Original is, ἀποκύει, and thence the Apoſtles meaning is, that Sin goes with *Cap.* 1. 15. *Child of Death.* —And this ſhall be made evident in ſeveral Inſtances.

That

That the end of Hereſie is Death (tho' even now many ridicule this Aſſertion) is as certain as that the end of Adultery, Fornication, and other corporal Sins are ſo; for St *Paul files* them *up* upon one ſtring; and truly the ſpiritual Death which follows it, is in it ſelf a numerous and manifold Death, for it doth not only, becauſe of its Greatneſs like a *Numeral Letter* ſtand for many, but becauſe it frequently kills the Soul; every freſh Hereſie like a Dagger gives it a ſtab, and Bleeds it far more then once *Brutus did Cæſars ſhirt.*

Now one Inſtrument it makes uſe of to deſtroy Mans Soul is, by *killing the Truth*, which is its Food and Suſtenance, for that being gone, his Soul can no more ſubſiſt, than the Body can without Meat and Drink. But beſides theſe Metaphorical Deaths which Hereſies produce; the *Death of the Body*, and that more ſignal than ordinary, hath through Gods juſt Judgment followed them. For,

*Simon Magus* who called himſelf a God, could not by his Magical Power get to Heaven, but the attempting of it by flight coſt him a Fall, which coſt him his Life. — Such a corporal Death befel *Theodotus the Montaniſt* and Sorcerer.

Euſeb. *Eccl. H. B.* 5. *c.* 16.

*Manes*

—*Manes* the Founder of the Maniches, undertook by Sorcery to heal the King of *Persia*'s Son, but instead thereof kill'd him, and thereupon was taken and flaid alive, his Skin fill'd with Chaff and hang'd at the Gates of his City.— *Arius* did vent his Excrements and Life together.— *Olympus an Arian Bishop*, as he Bained himself at *Carthage*, and blasphemed the ever *Blessed Trinity*, was suddenly smitten from Heaven with three Darts, and burned alive. *Cyrinus* the Heretical *Bishop of Calcedon*, from a small accidental hurt of his Foot, suffered much Misery; he first lost both his Feet, and then his Life. Once more, *Severus, the Heretical Bishop of Antioch*, had his Tongue pulled out by the Command of the Emperour *Justin*, because he reviled the *Orthodox Council of* Calcedon, and Preach'd railing Sermons.

Socrat. B. 1. C. 22.

Socrat. B. 1. C. 38.

Socrat. B. 6. C. 19.

Evagr. Eccl. H. A. D. 517.

Thus Heresie, the Calenture, Plague and Poyson of our Souls, winds up fatal Bottoms for us, and procures not only one, but many ways of Death. 2. As for those *Carnal ways of* Pleasure and Delight, and of worldly Gain, and Profit which deceive most Persons; many of them, as Murder, Rebellion, Sodomy, Theft and

and others, are the High Roads to Capital Puniſhents, and many inſtead of finding Riches, and Content from them, have been put off with *an Ax, or an Halter.*

Yet if the eye of the Law cannot ſpy them, or they eſcape the Execution of it, yet Death will not be ſo baffled or deluded; for if they run from one, yet another Death will overtake and Arreſt them; tho' they run *from the Corporal,* yet the *ſpiritual Death* will draw its *Bow,* and fix its *Dart* in them: Tho' they live to the World, yet they are dead to Grace; walking Carcaſſes living in Tombs, and Sepulchres, having putrid, and rotten Souls.

And in good earneſt, ſuch a *living Death* was accounted no Contradiction even amongſt the *Heathens,* for Perſons who *ran-counter* to Philoſophical Rules, and whoſe Actions ſeemed wiſe only thro' the *Medium* of their ſenſitive Appetites, were by them eſteemed Dead, and no better than rotten and ſtinking Carcaſſes.

Now to avoid this Soul Death, the better ſort of *Heathens* have phyſick'd themſelves by mortifying their Bodies; for they ſuppoſing that corporeal Pleaſures

ſures were as great Murderers as *Syrens*, who ſang Perſons into their fatal Embraces, did preſcribe a moral Purge, and a ſtrong one too, called by the *Pythagoreans* σωμασκία, — which was a *whipping Lecture for beating down thoſe Motions which roſe up againſt Reaſon*, and begot in the Body a downey ſoftneſs, and did ſlide them down into the Gulph of iniquity; and they *unſtitched* their Souls from too much ſticking to bodily Delights, and then propoſed to them the love of Vertue and heavenly Matters.

*The Stoicks* uſed the ſame Medicine againſt this kind of Soul Death, or *Hectic* of Vertue, for their *Doctors*, or great Philoſophers preſcrib'd their Schollars things ſevere and laborious, for ſome were willing to be bound, and others that their Bodies ſhould ſmart with Rods and Whips.

How ſad, and lamentable his Condition is, who through counterfeit Knowledge, and falſe VViſdom hath brought his Soul into the Snares of Death, may appear, becauſe in this Caſe it is ſtripp'd ſtark naked of all Grace and Vertue; and it being *thus ſwept and garniſhed*, the Devil enters in and takes Poſſeſſion of it as of a Tenement of his own; thus for-

ſeited to him, and there Commands as a moſt cruel and bloody Tyrant, and is not this Condition ſad ?

Should we ſee a Perſon all naked, bowed down and ſadled, and whipt into a full *Career* by the Devil thro' *Church-Yards, and over Vaults, and Monuments of dry Bodies* and Rottenneſs; we would be much affected with the hideous condition of this Perſon, and account it ſuperlative Miſery, and in Anticipation of Hell it ſelf: Yet ſuch is every one, who through his own *Glaſs* looks well, and at the ſame time is Domineer'd over by his carnal Appetite; for, he's poſſeſſed, and at the Command of Satan, and is taken out, and Rid up and down by him where he pleaſeth. And could this be made appear to his Senſes it would horribly affright, and make him break *his Glaſs* through which ſuch a prodigious Monſter did look fair and lovely.

But becauſe this ſort of Death is one of *a ſubtle Nature*, and Perſons wedded to their Senſes, and corpulent in Vice, do not apprehend it, and think there's no ſuch Matter becauſe they cannot ſee it, 'tis too too thin to catch hold of their Senſes; and they too too thick for Incorporeal

corporeal and Soul Notions: It will be neceſſary to acquaint them with another Death, which is after theſe we have mentioned, and that *is Eternal.*

Now ſuch Perſons as we have mention'd, may eſcape the firſt violent Death, being not capitally puniſhed in this Life, but they ſhall not eſcape this laſt Death; if they cheat the *Gibbet*, and ſeare their Conſciences, yet they ſhall meet an Eternal Death, with Satan their Lord and Maſter.

Were it poſſible for a Man to be always ſtabbing and ſlaying his Soul with Wantonneſs, Pride, Covetouſneſs, and other Vices; and yet not ſmart as would his Body if conſum'd with Ulcers and Dropſies, yet the dart *of Eternal Death* is too too ſharp not to be felt, and this will plainly appear if we conſider what eternal Death is.

And it is the *ſtate of the Damned: It is a curſed departing from Chriſt into Everlaſting Fire*: It is *Blackneſs of Darkneſs for ever; the Worm which never dies, Eternal Damnation, and Everlaſting Puniſhment.*

And were it poſſible for me to tell you all the pains of loſs, and ſenſe wrapt up in this ſhroud of Death; what it is to

be puniſh'd with everlaſting Deſtruction from the *preſence of the Lord, and from the Glory of his power*; what it is to dwell, and to dwell for ever in a Lake of Fire, fed with Brimſtone; what it is to have a Worm, and that Worm as *long as Eternity*, to be knawing and grinding our Souls.

Could I read, and explain all the Deeds and Conveyances of Hell, to ſhew you the Leaſe, the for ever Leaſe that the Damned have got for their Souls and Bodies in the bottomleſs Pit.

Could I but deſcribe to you the *nature of Eternal Death*, you muſt conclude that 'tis too too keen not to be perceiv'd, and too certain and evident not to be avoided; and they who get this Prize for their running, and theſe Wages for their labour, muſt needs be in a very ſad, and doleful condition, their end is ſuch an *Eternal Death*.

*Phanias* having thus confirm'd the two Propoſitions, which his promiſed Method obliged him to, he proceeded to give his Hearers ſome proper *Directions* whereby they might digeſt the full Feaſt of Knowledge which he had *careſſed* them with, and ſo they might be ſtrong, and well skill'd in oppoſing that politick Enemy,

*Miſta-*

*Miſtaken Wiſdom*, which as he declar'd wars *againſt Man's* Soul.

And his firſt Direction herein was, *that all Men would ponder, and conſider, before they act*: For whilſt they walk in this World they are in the company of Deceivers, and they had need have their Eyes in their Heads, and their Hands upon their Purſes; that is, uſe all care that they be not deluded; and in this Employment they ſhould ſpend their time: They ſhould daily ſend out ſome *Spies* to give them true Intelligence, and they ſhould be as careful to get as good Law and Counſel to ſave their Souls, as they are to ſecure their Bodies and Eſtates from the crafty Cheats and Deluſions of others. *First Direct.*

Believe it, They ſhould travel their *Pilgrimage* beſet about with *Guides and Opticks*, and all ſorts of *clear Glaſſes* tied at their *Girdles*; with *Targets* to defend their Heads and Eyes, and with *Weapons* to force them away who would break, and pull them from them.

This is their main buſineſs, and this buſineſs they do, or ſhould know and own to be truly neceſſary; and yet this is their uſual Folly and Madneſs, that they too too much neglect it.

They commonly pin their Welfare upon the Sleeves of Education and Cuſtom, doing as others do and have done before them; and little, very little regard why or wherefore they act thus, or otherwiſe.

And whilſt this is their courſe of life, their Spiritual Enemies, the Devil and their Luſts, vanquiſh them: for they lay Nets and Traps in their Walks, and they never ſearching, but running ſtrait on, are at length catcht, and deſtroyed in them.

*N. B.* Now to overcome this danger, this deadly danger, they ſhould fix their Thoughts upon what they do, and examine what is their Rule, and whither they tend: They ſhould conſider whether their Enterprizes have God's Word for their Rule, or only their own Wills and Deſires, which are naturally vain and vile: They ſhould turn their Actions this ſide and thar, and note which way their *Bias* leads them, whether to Shame and Death, or to Life and Glory; whether to eternal Miſery, or Happineſs.

They ſhould paſs no day without ſome Heavenly *Soliloquy*, or holy *Dialogue* with their Souls; asking them what grounds they have to lay the ſtreſs of their Salva-

tion

tion on God's Mercy, and their Saviour's Merits? How they can make it appear that they are Christ's Subjects, and he their King? What measure of Faith they have by which they expect the hope of Righteousness? What Observance, and Obedience to God, by which they may be mark'd out, and noted for his Friends, as faithful *Abraham* was.

Such, such Employs and Meditations are suitable for Christians high-born, and precious Souls; and when they are conversant in them, they will be able to act according to the Prescriptions of true Wisdom and Knowledge.

Moreover, since all of us are so much abus'd by our Natural Selves, and our affected Folly and Knowledge wheedle us into the dark Chambers of Death, let us resolve to *cashiere* these Enemies for ever; never were such *Stratagems* and Delusions made use of, as they exercise daily towards us.

They continually sport themselves with the Gulls and Cheats which they put upon us; for they promise us Gardens, and give us Dunghils, Streams of Milk and Honey, and give us an Ocean of Pitch and Brimstone; Musical Socie-

ty, and delicious Banquets, and only ſerve up to us wax'd Sweet-meats, and painted Veniſon, and the Croakings of an affrighted Conſcience: Moreover, they give us the World, and at the ſame time ſnatch away our Souls, and bargain to ſell us ſome hours of Delight, for an age of of Repentance, and an Eternity of Woe.

Ask a poor Wretch who hath ſadly experienc'd their Cheats, what he can ſay in this caſe; and he can tell you, that they only ſhew'd him Pleaſures which did bloodily ſcratch and bite him, pleaſant Groves tenanted with Tygers, ſpacious Walks ending in bottomleſs Gulphs; loaded Diſhes, and Golden Cups, Canopied over with Swords and Halberds, and underneath the Table lay in one place the *Man made with Bones, and his Dart in his Hand*; and hard by a ghaſtly Ghoſt with this Label from him: *Dying but never dead*.

But if this Relation gain no Credit, then if we dare be ſo bold, call we up the Ghoſts of *Doeg*, *Haman and Judas*, and ask them how it now fares with them, for their Treachery, Pride, and Cruelty. Go, go, incredulous Fools, and raiſe up *Corah*, *Dathan, and Abiram*, and ask

ask them how Schiſm thrives, and what the end of it was, and is to them: Is it not for ever miſerable?

If we are not hoarſe, and have ſtill any Courage left us, call we once more upon *the rich Man, and covetous Fool*, and ask them to what end their Pomp and worldly Mindedneſs brought them? ask them who requir'd their Souls of them when their Barns were full of Grain, and their Cellars of the beſt Wine? and they muſt tell you that it was the Devil, and his Angels with whom they dwell for ever.

Theſe *Examples* may, and ſhould ſet before us the great Deluſions which theſe our fore-mention'd Enemies uſe towards our Souls, and the unhappy Condition they bring us into, and how at laſt they *decoy* us into that Death whoſe Torments are as impoſſible to be expreſs'd, as to be endured; Endleſs, Eternal Torments.

And now my hearty and compaſſionate deſire is, that for God's and our Souls ſake, we would fix our Thoughts upon this *unparallel'd Tragedy*; and that thereupon we would this day, this hour begin, or if we have done ſo, continue to loath the ſofteſt Embraces of the World, and arm our ſelves againſt all the Darts of its

its Temptations, and become moroſe to all its gay and wanton Humours, and to all the Solicitations of the Devil, and our own deceitful Hearts.

The caſe is plain; we have had baſe uſage from them, for their Delights lead to Miſery, their Riches to Poverty, their Sweets to Bitterneſs, and their Heaven to Hell; wherefore there is all the reaſon imaginable that we ſhould practice the utmoſt degree of revenge and hatred againſt them.

And whilſt we make theſe our Foes, and hate them, let us make God our Friend, and love him; and ſince we can't do it our ſelves, it highly concerns us to procure ſuch a Friend who can, and will aſſiſt us, and will (if we be not wanting to our ſelves) put us into the right way of true Wiſdom and Vertue, even that *way* whoſe end *is Pleaſantneſs and Peace.* And that he would do ſo, let us beg of him in our daily Devotions that he *would order our Goings in his paths that our foot-ſteps may not ſlide*, and that he would give us a Love to his Law, and a right Underſtanding of it, and a rectified Will to obey all the Precepts therein preſcribed, and a ſober, ſerious, and ſettled Reſolution, and Perſeverance herein to our lives end.

And

And if we thus act as we have prayed; if in our Voyage to the Port of true Wisdom our hands are employed at the *Rudder*, whilst our eyes are lifted up to Heaven, then we may conclude that God hath been our Master, and his Holy Spirit our Guide, and we shall find to our Joy and Comfort, that we are truly Learned, and Wise, and our last end shall not be Death but Life, eternal Life and Happiness.

*Phanias* having finished *his Audit*, and therein given an exact Account of the *Talent* given to him to *Traffick with*, and improve, and having enrich'd his Auditors with the many excellent Commodities and vast Gain which was *Imported thereby*. — *Glycon* bethought himself who should succeed such a skilful and faithful *Factor for the Company*: And having good reason to know and declare that *Luperus* was a wise and considerate Person; he made a Courteous, and obliging Insinuation to him, that he would Discourse in their next Assembly.

*Luperus* beg'd his Pardon, alledging for his Excuse, that the Complement which he put upon him might have past much better upon any other of his present *Friends*; and Moreover, that he had been,

been, and was then exercis'd with many ſorrowful Afflictions which ought to plead for his *Superſedeas*, and diſcharge him from any Office in that place. — But the *Society* making ſome ſigns to *Glycon* to proceed in that Requeſt: He did ſo, and with a convincing Argument (as the event declar'd.) He told *Luperus*, that his skilful *Cruiſing* in thoſe *Streights* of Sorrows, and Diſtreſſes which he was in, made him the more accompliſhed to Pleaſure his Friends with his wiſe Advice and proper Admonitions: Hereupon *Luperus* replied, That he would comply, provided it might be with a lawful Revenge for his Importunity; *Glycon* wiſhed him to explain himſelf, and in doing ſo, he told him, That as his Circumſtances ſtood, he muſt ſpeak of that which would ſcarce gain Credit, for it muſt be concerning *joyful Sorrow*, and what advantage he had reap'd and carried into his own *Garner* thereby: *Glycon* ſaid, that in his Converſation he had made it evident, that he was Maſter of much true Wiſdom, and did believe that one apt means which he us'd for it, was the right management of his Sorrows and Troubles, and ſince *Phanias* went not that way in his Directions thereto,

thereto, he requeſted that the Company might hear his *Sentiments* herein upon his Subject of *joyful Sorrow*, and the ſweet, and wholſome Fruits which grew upon it: Hereupon *Luperus* ſtood up, and bowing to the Aſſembly. — He undertook this following Diſcourſe concerning that Subject.

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## CHAP. VII.

### *Of Joyful Sorrow. Diſcours'd of by* Luperus.

I Have ſomewhere read, that whatever Veſſels are put into the *Stygian water*, whether of Stone, Chryſtal, Glaſs, or the like, are broken with its force: Alſo *Iron*, *Braſs*, *Lead*, *Tin*, *and Silver are diſſolved* therein; nay, *Gold* which reſiſts the damage of Ruſt, cannot the poiſon of this Water, however (ſaith my Author) that which is made of the *Horn of a certain* Scythian *beaſt* is not only not blemiſh'd, but made the more excellent herein. — The wiſe, and patient Perſon, hath got the quality of this *Horn*, for not all the *Waters* to which in Holy Scripture Adverſity is compar'd, can

Luperus *one penſive and ſorrowful from* λυπέω Triſte.

*Vid.* Cauſin. de Symb. Egypt. Sap. *l.* 5.

can diſſolve his Vertues; but on the contrary, by him they are rendred like the Streams of ſome *Fountains, which turn black things into white, and hard into ſoft*: That is, he turns Adverſity and hardſhip into Joy and Eaſe, and makes them much better than he found them.

Now that he really doth ſo, and how, and why he and all mortified Chriſtians accompliſh this difficult Task, ſhall at preſent be made known to you, and for a compleat *Demonſtration* hereof, I ſhall ſhew that tho' the word *Sorrow* bears ſeveral meanings, yet in ſome Degree, each of them produce Joy and Profit, as may be ſeen eſpecially in two Inſtances, which may give us an Occaſion of thinking upon more in our private Meditations.

*Firſt Inſtance.* Now the firſt Inſtance is, That the word *Sorrow ſignifies Anger*, and this is *the Root of Joy and Gain.* I do not mean ſuch an Anger as is exceſſive and revengful: But, *That whereby one Perſon chides and corrects another for his Faults*; and this Angry Sorrow is more profitable for the Tranſgreſſor, than if he were ſmiled upon, and applauded for his Folly: — For looking upon him with a furrowed Brow, and giving him a biting, ſmart *Juniper Lecture*, he may amend his Manners,

Manners, and hereby his Soul may be rub'd and furbiſh'd up, and look much brighter, *i. e.* more Vertuous than before. But, by Flattery, he may be ſtroak'd with one hand, when wounded with the other; nay, he may ſuffer fatally hereby, for it is compar'd to *Milk*; and as no Poiſon kills ſooner than that which is drank herein, for its Nature is ſo thin and ſubtil, that all of it ſoon turns into Poiſon, ſo the Poiſon of evil Manners being mixed with the Milk of Inſinuation and enticeing words, and with ſome Lip Sugar, it will prove mortally dangerous and hurtful, and this Condition is much worſe than Sorrow; and this is the firſt Inſtance.

*Second.*

2. This word *Sorrow*, as it ſignifies Anger, *may be referred to God himſelf*, as to the Joyful, and good effect it may cauſe. For it was the Opinion of the *Hebrews*, that it was much better when God look'd upon the Old World, and the *Sodomites*, and other egregious Sinners ſeverely, by whipping them with a Deluge, and a Fire, and Plagues, and Diſeaſes, then when he forbore Execution on them, and thereby ſeemed to be their Friend, and take no notice of their Sins, but to be altogether like themſelves; for in Alluſion hereto,

to, the World is like *a Free-School* the Inhabitants of it never look ſo carefully on their Books, as when the *Rod is in their Maſters hand.* Aptly hereto ſaith Almighty God, when *I ſmote them they ſought me*; and ſaith the Prophet, when *God's Judgments are in the Land, the Inhabitants thereof will learn righteouſneſs*: And another Prophet ſaith, *in their Afflictions they will ſeek me early.*

*Pſal.*

*Eſay 26. 9.*

*Hoſ. 5. 15.*

On the contrary, God's Lenity *engenders* Sinners obſtinacy, and Indulgence doth not melt, but harden them, like the *Beaſts* to which they are compar'd, they are rather driven out of their evil ways by fear, than lead to Vertue by any kindneſs and Good-will: For, let *favour be ſhewed to the wicked, yet will they not learn righteouſneſs.* So that God is rather Angry when he ſhews none; ſuch Pity, and Compaſſion is cruel; and it carries a ſorer ſtroak with it, than that heat of God's Anger which ripens the Patient into good Manners, for when God gives the Sinner his Requeſt, and withal ſends *leanneſs into his Soul*, when he ſtops the Scourge, and ſays hold, *ſmite them no more*, then is God very angry.——You know, Perſons in an Hectick Fever, the more full, the more lean they are, the more

*Eſay 26. 10.*

*Pſal. 106. 15.*

more they eat, the more they conſume, becauſe of the *Atrophy*, or Conſumption joyn'd uſually with that Diſeaſe, ſo it is with unſorrowful wicked Men, their good outward Condition deſtroys them, for then they are froward and regardleſs of God; for, he ſays to *Iſrael*, I ſpake *unto them in their Proſperity*, but they ſaid, *We will not hear*, and ſince they were, and they who imitate them are ſo froward as we have heard, let them note, that with ſuch *God will ſhew himſelf froward*, and 'tis very terrible to lye under the Rod of a froward God. So that 'tis much better that God puniſh than indulge; for as they are the more *Orient Pearls*, which are got in the more tempeſtuous weather, ſo are they the better Men, who are exercis'd with the more ſevere Tryals; for as it ſhall appear, where the Viſage is ſad by Sorrow, and Affliction, there the Soul is chearful by Inſtruction, and Diſcipline. *Jer.* 22. 21. 5. *N, B.*

It is true, God hath brought the *evil of Miſery* into the World, for he hath framed it, and there is none of that ſort, but he hath appointed it; but it is true alſo, that he hath put Man into a way to diſcover it, and to defend himſelf againſt it, or make a profitable uſe of it; *Amos* 3.

for as God hath given Beaſts natural defence, and Weapons againſt that which is deſtructive to them; the hard Skin, the Hoof, the Horn, the Tuſk, the Briſtle, *&c.* are clear Demonſtrations hereof; ſo inſtead of theſe, he hath endow'd Man with Reaſon, and Wiſdom, which defences are not outward but inward, not in the Body, but the Soul.

Now unleſs there were Evils which Man ſhould be aware of, and which he might diſtinguiſh from matters in their own Nature good and beneficial, he ſhould have no need of Reaſon, and Wiſdom, or at leaſt there would *be one end* loſt for which they were given. So that things good and bad are propounded to him becauſe he is Rational and Wiſe, and the force hereof is ſeen in his diſcerning the one from the other.

But now to make a good uſe and advantage of the evil of Miſery, will require a greater degree of Wiſdom, than only how to know it, and therefore God cannot more be thought ſevere when he diſpenſeth it in the World than *Phyſitians can be, who give Poiſons to thoſe Patients to whom they give Skil to make a right uſe of them*

Now ſince God hath taught good and wiſe

wiſe Perſons this Skill, it may follow without prejudice to his Goodneſs, That it is much better, that the *Phyſick* of outward Calamity be given to us, tho' it be griping with Sorrow and Grief, than that we ſhould be let alone, and conſume, and die with Eaſe.

Indeed the Philoſophers called *Stoicks* are of another Opinion, for they ſay, that all Sorrow and Grief of mind ſhould be rooted out of Mans Soul. Lib. de cult. div.

But *Lactantius* argues againſt them from the impoſſibility of the Effect, if it ſhould be attempted; — for who (*ſaith he*,) can abſtain here from, if either a Plague conſumes his Countrey, or an Enemy invade, or a Tyrant oppreſs it; can a Man not grieve when his Liberty is ſnatched away, or when his Friends, or good Men are baniſhed, or cruelly ſlaughter'd, unleſs he be ſo ſtupified as to have no uſe of his Senſes? So that whilſt we are ſenſitive, we muſt (as occaſion offers,) be ſorrowful Creatures: To ſay we won't lament, or be ſad tho' Calamity of the blackeſt Complexion meet us, or we won't vent a ſigh at the moſt diſmal Tydings, are words which cannot be made good, *mere vapours*, which will vaniſh away when we are put to the Tryal.

Our great Lord and Maſter, who groaned in compaſſion to the two Siſters, and wept near their Brother *Lazarus*'s Grave; and upon the thought of the terrible doom of *Jeruſalem* gave another, and better Doctrine in his Example.

So that Sorrow and Diſtreſs upon occaſion is neceſſary; and to make a Vertue of this Neceſſity is a buſineſs which we ſhould learn, and go about, and will be an excellent proof of *Joyful Sorrow*, and that Grief is much better than Mirth.

*Eccleſ.* Now to drive this *nail* (in alluſion to *Solomon*'s ſaying) the deeper in before we fully *clinch*, and faſten it. We muſt note, that there are ſeveral ſorts of Sorrows and Adverſities, and Evils, and all of them, except thoſe which are procured by Luſts and vicious Habits, and the Prevalency *(through our own neglect)* of ſeducing Temptations, are better than the Worlds Smiles, or Grinnings upon us through outward eaſe and content.

As for inſtance; There are thoſe which are temporal and corporal, as the Adverſities of this Life and Death; and there are thoſe which are ſpiritual, ſuch as corrupt Suggeſtions, and inward Conflicts and Soul-trials; and all theſe are better than conſtant Encreaſe, and Succeſs,

*Vid.* Bp. *Moſſ.* in 25 *Pſalm.*

ceſs, and Health, and Strength, and ſeeming Peace and Quietneſs.

Now becauſe the Argument, (*ab Eſſe ad Poſſe*;) that is, *Becauſe a thing hath been ſo, therefore it may be ſo*, is good; therefore *Examples* in this ſort may be a good evidence in this caſe, and herein we abound both without and within Holy Writ. *N. B.*

It is ſaid of one *Damianus*, a Man rich in Grace, though poor in Purſe, that when Pope *Gregory* the 10th. took him out of his Cloyſter, and made him a Cardinal, the good Man called him his *Perſecutor*, and exclaim'd againſt his Tyranny, and he always accounted himſelf miſerable till he got free from that Perſecution by his Supplication to *Alexander* the following Pope. *Plat. in vit. Greg.*

And Pope *Adrian* the 4th. call'd the Chair of his Office rough and thorney, and did bewail himſelf therein as if caught in a *Thicket*, as once the *Ram* was which *Abraham* took in the Buſh.

I could add hereto the ſtories of *Romitus* and *Petronella*, ſet down in St. *Gregory*'s Dialogues, whoſe Infirmities were eſteem'd better than Health, and Freedom from Pains. *Dialog.* 14.

But I cannot forget to mind you of the Opinion of a certain Heathen agreeable hereto; for when he view'd a ſudden Shipwreck of all his Wealth, he took it rather for a wiſe Lecture than an heavy Loſs; for he ſaid, *Well done Fortune, I ſee thou wouldſt have me a better Man*, that is, *a Philoſopher*.

*Diog. Leart. in vit. Philoph.*

Thus from without. As for *Examples within* Holy Writ. *Note*, That when *David* ſaid, *Before I was afflicted I went aſtray, but now I have kept thy Law*, and that *his paſſage to a wealthy place was through fire and water*. And when *Job* bleſſed God *for his Loſſes*, and *Solomon* affirm'd *that Fools Proſperity deſtroy'd* them: All theſe Sayings make it appear that their Sorrow was joyful.

*Pſal.* 119.

*Pſal.*

*Chap.* 1.

Now here *Meletus* craved vent for a ſudden thought, and to wedge in an apt paſſage to what *Luperus* was ſpeaking of, and it was to conſider of a Diſcovery of *Pliny's*, who tells us, That there is a certain Tree called *Laix*, which is not burnt by the fire; but rather being thrown therein, reſiſts the Flames like a Stone: This *Ceſar* found true at the City *Laringo*; for therein was a Tower built of that Wood, which being ſurrounded with Flames received no damage.

Thus

Thus the true Chriſtian is not made worſe by any outward Calamity, but more capable to reſiſt and profit by it. When *Luperus* had thankfully acknowledg'd his Obligation to *Meletus*. - For this Diſcovery, he thus proceeded, I need not fling away an Argument to prove that Sorrow and Calamity will require ſome Art and Diligence to make them joyful, in making them beneficial and ſerviceable; *Water muſt be forc'd from Stills, and ſo muſt that of Grace ſometimes by Severity.* However, a good Chriſtian can (through Divine aſſiſtance) as compleatly work it, as a Tradeſman can a crooked Tree, or a rugged Horn to become a uſeful Table, or Cup. And in his Profeſſion he hath been taught to do ſo after this manner, and by theſe degrees.

Firſt, *He owns all his ſorrowful Condition to come from God:* He ſpies God's Arrow in his Wound, and his Nails in thoſe Scratches by which he bleeds; and this is the fountain of his Joy, and the root of all the wholeſome fruit which is gather'd from his Griefs and Perplexities: For God is his *Father*, and he intends him good in this hard uſage. And then upon this occaſion, he *ſearcheth, and trys his ways, and confeſſeth, and bewailes his*

*ſins*; and hereupon he patiently ſubmits to God's power, that ſo he may not ſeem to ſlight his Correction, and declare his own Preſumption; and finally, he is *careful in theſe his ſad Circumſtances to profit in new Obedience*; and in the exerciſe hereof he doth patiently hope for the end which God hath appointed, and till then waits his leiſure.

Thus the true Chriſtian hath made his *Poiſon medicinal, and his Iron ſoft*: Hereby he hath candied and made palliatable *Gentian, Rew and Wormwood,* and the reſt of his bitter Herbs; that is, he hath made his Sorrows and Diſtreſſes as beneficial to his Soul, as upon occaſion his *Phyſician and Surgeon* hath made Pains and Smarts advantageous to his Body.

I have ſaid that a true Chriſtian by the foreſaid manner hath done thus, and verily none elſe can; for as it is reported, that if thoſe who live by the *Deadſea* put a Candle lighted into it, it will float and ſwim, but that which is not will ſink; ſo he, and he only who is lighted with Grace, can bear up and ſwim, and even leap in the time of Sorrow and Adverſity, as 'tis ſaid the *Dolphins* do in the Sea in a Tempeſt.

*Vid.* Cauſin de Symb. Egypt. ſap. l. 6.

Now

Now that a ſorrowful, or evil day, is as gainful as we have affirm'd it to be, and more joyful than that which Hypocrites account ſo, ſhall be proved not only from its effect, *which is an outward Argument*, and ſhall be made uſe of in its proper place as I proceed; but from the very end and nature of that Sorrow or Miſery which God brings upon his faithful Servants, and this is an *inward Argument*. And this Nature may be noted from the various words in which it is expreſs'd in *Holy Scriptures*; as thus, when God afflicts them either that they might be put in mind of their Wandrings, or brought into the right way; this is called *Inſtruction and Admonition*. When their Faith and Patience are tried by the fire of Suffering, or other Extremities; they are called *Probations and Trials*; for the Lord *trieth the Righteous*, *Pſal.* 11. 5. and it is this way: When they paſſively aſſert, and maintain the Truth, and ſeal it with their Blood, *this is Martyrdom*. When they drink of the ſame Cup of Ignominy and Scorn, which their bleſſed Saviour began, and drank to them as to his Brethren; this is called *a likeneſs to Chriſt's Death*. *Rom.* 6. 5.

And

And ſince 'tis thus, Sorrows are not *Plagues* to infect and deſtroy; but *Medicines*, to reform and cure: As to God's Purpoſe, their Nature is balmy and healing, not cruel and deſtructive: This is the Nature of a ſorrowful Condition, and the *Inward Argument* to prove it joyful, and better than outward Proſperity.

The *Outward Argument* is drawn *from the fruit*, as this *was from the Root of afflictive Sorrow*; and that this is its fruit, ſhall be ſhewn, partly in reference to this kind of Sorrow in general, and partly as to ſome of it in a more eſpecial manner.

Now in general, Sorrow or Adverſity hath an admirable good Influence upon, and is very beneficial to the Inward part, or Soul of Man, for *it puts it upon Exerciſe and Action*; and this is better for it than to be idle and ſloathful; this finds it Enemies to contend with, and ſo to improve its Art of ſpiritual Wreſtling; this convinces the World that this ſorrowful Soul is holy and vertuous; for as there can be no Victory without an Adverſary, ſo there can be no Vertue without the evil of Miſery or Sorrow.

Now that Exerciſe herein hath made Mans Soul better than otherwiſe it could be,

be, hath been confirm'd by *Heathens*, and may be by our own *Experiences*: *Seneca*, in his firſt Chapter of Providence, ſays; 'That God does not dandle a 'good Man, or make him his Fondling; 'but hardens and tries him, and pre-'pares him for himſelf under the Diſci-'pline of Calamity. And in his ſecond Chapter, he ſays; 'That Vertue withers 'without an Adverſary, and that then it 'only appears how great and excellent it 'is, when it declares how the Soul can ſo 'order it as to make it uſeful.

Moreover, He quotes this ſaying of *Demetrius* as excellent, namely; *Nothing ſeems to me more unhappy than that Perſon who was never in a ſad and doleful eſtate; for he hath no occaſion to try himſelf; he ſeems too unworthy, and too weak to overcome Fortune, for ſhe ſlighŧes each laſie Perſon.*

He goes on and tells us, That *Proſperity dwells among the Vulgar, and converſeth with inferiour and ſhallow Wits; but it is the Office of a good and great Man to ſubdue Calamities, or make them ſerviceable to him, and either to break ſuch ſtones, or therewith to build up a place in his Soul for Vertue to dwell in.*

Once

Once more he beſpeaks his Friend thus; *I account thee miſerable, becauſe thou never waſt in Miſery: Thou haſt ſpent thy ſelf without an Antagoniſt, and no body knows what thou couldſt do, no not thy ſelf; and yet there is need of a Trial to know that; Souldiers glory in Wounds, Ship maſters in Storms; and in Battel thou canſt beſt know a valiant Man*: After this manner he goes on.

But I muſt leave this Philoſopher, and ſhew, that beſides this Outward Evidence of the bettering quality of Sorrow or Adverſity, real Chriſtians have another *Within*, which is, their own *Experience*; for they perceive themſelves to have grown taller and bigger in all Chriſtian Vertues hereby, in theſe *Waters* they find themſelves more clean, and in theſe *Fires* leſs droſſy than they were before.

And here permit me to *appeal* to your ſelves, and tell me; have not your Souls reliſh'd good and holy matters more, much more under ſome of *God's ſmart Stroaks*, than when he let you alone, and ſeemed not to regard what you did: When he hath ſnatcht from you a Relation, or an helpful Friend, or a plentiful Eſtate; when by Diſtempers he hath

ſow'd

ſow'd Paleneſs in your Cheeks, and Terrors in your Conſciences, by giving you a ſenſe of the Danger, and Vileneſs of your ſins; have you not then been better minded than formerly, more ready to be informed and reformed, or at leaſt to *wiſh* your ſelves much better than you *are.*

Thus we may all ſee, that Sorrows have whetted our Souls by Exerciſe, and ſo made them more keen and bright; that is, *more active and gracious*, than they were without them.

And they continue to do ſo, becauſe they put them upon the neceſſary *Duty of Conſideration*: For hereby we ſhall conſider not only the Author of our Sorrows, who is God, and ſo ſubmit; but alſo what good may be gained by it, and this may prove advantageous to our Souls, by advancing Purity, and Reformation of Manners in them: For they muſt be well *ploughed and harrowed*; that is, have much Inſtruction beſtowed on them to make them capable to bear *ripe fruit in cold Seaſons*, and they muſt, like ſome Birds noted by Mythologiſts, put on their Wings the *wild Rew* of ſorrowful Mortification before they can fly from the rapacious Cruelty of thoſe *Cats* which would devour them; and if they

*V.* Cauſin. Symb. &c.

they do ſo, then they will anſwer this Charge and Trouble about them, and be fruitful in obedience to God's Will in Repentance, Charity, Humility, Patience, *&c* for as *Iron* if it be not uſed becomes *Ruſty*, and cannot be ſerviceable till it be knockt, and burnt, and hammer'd; ſo when carnal Security hath once prevail'd, and become ſtrong in us, we cannot be well fitted for the Exerciſe of any religious Duties, till we be made ſorrowful by Diſtreſſes: But hereupon we ſhall ſhine forth with all thoſe *Lights*, that is, *Graces* which deſcend *from the Father of Lights*; all our former Barrenneſs in Chriſtian vertues ſhall be purged away, and we ſhall abound ſo far herein, *As to be fruitful in every good work.*

*Jam.* 15. 17.

Now to this general Account how Sorrows are made Joyful, and profitable, I ſhall add in performance of my former Promiſe to you, ſome particular ones, by which our Souls become more rich in Grace, and Vertue, then they were before. ——

*Firſt.* Salvian, de Provident. Dei *lib.* 1.

And the firſt of theſe is *Sickneſs.* —— For hereby our Souls gain a Conqueſt over our Bodies, which otherwiſe might Rebel, and give them much Vexation; and thoſe headſtrong Vices which

which have run away with them, ſuch as Malice, Pride, Anger, Diſtruſt, Cenſoriouſneſs, *&c.* are hereby hank'd and kept in from doing us any Miſchief: And when they are ſo, that ſaying of *Salvian* a primitive Biſhop, may be ſaid of them, that they *were ill when well, and well whenill.*

In a particular manner alſo, *Loſſes* may make us better, and ſo become joyful to us; for before theſe were ſent, there was an *Intus exiſtens prohibens*, or ſome inward hindrance to our Souls growing in Grace. But now this is removed, and better Goods may fill its place; eternal inſtead of temporal, and laſting inſtead of thoſe which are ſlight and periſhing.

Moreover, we muſt note, That the *Poverty* which is hereby inflicted, is more gainful than all the Goods we loſe, for as primitive Diſcipline hath taught us, *Poverty is a ſafe Caſtle, a quiet Haven, perpetual Security, unfeigned Pleaſure, Delight void of hazard, Life free from Trouble an unconconquerable Hoſt, the Parent of Philoſophy, the Bridle of Intemperance, and the Root of Modeſty.* St. Bernard. N. B.

Next to this be pleaſed to obſerve that, —The very Sorrow of a *Priſon* is joyful and advantageous; for, *Fetters and Manacles* may draw us to Goodneſs, when the

the *Cords* of Love and Freedom cannot; thoſe may bind and weaken our Luſts, as ſtrong as *Sampſon*, and ſling ſtones into the Foreheads of theſe ſturdy *Goliahs*, and make them fall when more kind uſage may be ſnapt aſunder like threads, *That is*, prove wholly ineffectual.

*Joſephs Impriſonment* did not procure him more outward Honour than inward Improvement, for he became thereby devout to God and ſerviceable, and Loyal to his Maſter, and temperate, Chaſt, and ſober to himſelf in greater Degrees than formerly; and the tears of Tendertneſs, and Compaſſion he ſhed when he revealed himſelf to his Brethren can ſcarce be read with dry Eyes. Thus theſe foremention'd Sorrows better us.

*Gen.* 47.

Now *Luperus* having by theſe ſpecial Caſes confirm'd his *Problem of Joyful* Sorrow, was paſſing on to the more inward and inviſible Inſtances which might gain our Credit hereto, and give us more excellent Demonſtrations of it, and thoſe are the *ſpiritual Conflicts of our* Souls: Wherein he would inform us; how our Souls are advantaged, and ſo made joyful by them: But conſidering that what is *put off*, *is not put out*, and that preſent

Inter-

Intermiſſion might whet future Attention, he left this part of his Diſcourſe to the next opportunity.

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## CHAP. VIII.

### Luperus's *Secomd Diſcourſe of Joyful Sorrow.*

IN the next Congreſs, the whole Aſſembly being ſet, *Luperus* aroſe, and told them, that becauſe he had not burdened their Memories in his laſt Speech; he had no reaſon to queſtion their *Retentive Faculty*, in what was then delivered to them; and therefore without Repetition he would proceed from whence he left off: And becauſe of what was to follow, he could be but ſhort in ſhewing the Joyful Condition of thoſe who were troubled with *ſpiritual Conflicts*, or whoſe Souls were therewith bowed down: And upon this Subject he thus delivered himſelf.

What I have read not long ſince, is very appoſite to the Matter I have in hand, and it is to this Purpoſe,

That one great Subtilty of *Satan* appears in this, that when he cannot *deſtroy Grace in the Soul, he will plunder it of its* Comfort,

*Biſhop* Moſſ. Conc. *in Pſal.* 25.

*Comfort*, and this he doth by infuſing Doubts and Scruples, with which it ſhall contend with much Perplexity and Trouble.

However, the Contentions which ariſe hereupon ſhall be uſeful to it, and much more than a *miſtaken* Peace and Quietneſs: For hereupon the Soul prays to God with mournful Tears, that it may have power to quench the fiery Darts of this his troubleſome and vexatious Enemy. And having laid this Foundation, it applies it ſelf *to ſome* faithful Miniſter of God, to whom is committed the word of Reconciliation, that conſulting him in his Sorrow, he may be an helper of him in his Joy, and knowing his ſecret trouble he may give him ſaving Comfort; and that his *Confeſſary* may better impart to him ſpirtual Councils, he diſcovers to him his ſpiritual Conflicts, for he knows it to be a Truth as well in Ghoſtly as bodily Diſtempers, that *Ipſe ſibi denegat curam, qui ſuo Medico non publicat cauſam.* He refuſeth cure who hides his Diſeaſe from the Phyſician. Moreover, in the Caſe before us, it is the Subtilty of Satan's Malice to caſt ſuch a Cloud of darkneſs upon Mans Soul, that when he cannot hinder, he *may hide the ſaving work*

*N, B.*

Id. ibid.

of

*of Grace in his heart*; hereupon, he, tho' a good Chriſtian, is not able to read his own Evidence without help, or diſcover his Right to the Promiſes, nor his Title to the eternal Inheritance without Counſel and Advice :— And this being his Condition, he proceeds to ſome *gracious Conference* with ſome pious Chriſtians, and finds ſome curing and comfortable Virtue therein, and ſo makes it advantageous to himſelf, knowing that thoſe Communications are moſt beneficial which are, from the Experience of our own Boſoms, adminiſtring to others thoſe *Comforts wherewith our ſelves have been comforted of God.* 2 *Cor.* 1. 5.

This ſhall ſuffice for Intimation of the Joy and Gain of ſpiritual Sorrow, and ſhall wind up that Bottom of *Conſideration*, which, I have formerly ſaid, afflictive Sorrow puts the Soul upon, and thereby proves beneficial to it.

And now I muſt put you in mind of a *Topick*, which may be drawn from that which is joyn'd to Calamitous ſorrow and that is, *God's Comfort and Relief* in *ſuch a ſad Condition.*

*David* tells us, That this his ſad Circumſtance was ſweetned with Divine Comfort, ſaying, *in the midſt of my thoughts,* *Pſal.* 94. 19.

*that is,* my *ſorrowful thoughts within me, thy Comforts, O Lord, delight my Soul:* — In the Crowd of them, and when they were ſtrong and bulkey, God with his helping hand did enlarge them, now the word *enlarge*, ſignifies *that he opened a paſſage for him out of the Calamity in which he was ſhut up, and beſieged.* and to the ſame Purpoſe, he ſays, *I called on the Lord in my Diſtreſs, and he ſet me in a large place,* that is, *He was in ſtraits, and God opened them that he might paſs out from them:* He unlock'd the Priſon, repair'd his Loſſes, took away his Contempt, made his Enemies, his fierce Enemies, to be at Peace with him.

Moller. *in Pſal.* Pſal. 4. 1.

N. B.

Now from this Example we ſee, that by how much the more our Sorrows are heavy, by ſo much the more God's Grace will be powerful in the eaſing of them. — He will diſtil ſome ſecret Joy into the hearts of the Diſtreſſed, which like Bladders may keep them up from ſinking into the Gulph, the Deep, and irrecoverable Gulph of Deſpair. — Now this infuſed Divine Comfort brings more Delight, and ſo is much better than all the ſad Accidents, which we can meet with, can bring Grief and Sorrow to us; nay, the Inſtruments hereof, the Perſe-

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cutor and Oppreſſor, cannot in their violent uſages be ſo Joyful, as they are, in their Sufferings by them. So that, here is an inward Delight which righteous Sufferers ſhall receive from God, which is far better than outward Eaſe, for it is inward quietneſs and peace of Conſcience, which infinitely exceeds all other Joys without them.

Now after this manner ſaid *Luperus*, I have reſolv'd the *World's Riddle*, and *ſeeming Contradiction* of *Joyful Sorrow*, — and diſcover'd it to be not only *Joyful*, but *much Better* than thoſe Joyful Delights which have a far fairer outward Complexion. And I ſhall proceed to ſhew you, what an admirable Treaſure is laid open by this Diſcovery to make our Souls rich, and how we may ſecure them from all that outward Misfortune which may be injurious to them, and Pillage them of this their wealthy and comfortable Condition.

And in order hereto; Note, that from what hath been ſaid, we may be put in mind *of Almighty Gods goodneſs, and love in intending good, and in taking care for his Servants in their worſt Condition.*

If ſometimes he think fit to make them ſmart and bleed, yet even then he

takes care to make them better by this Severity. If he will rub them with Cinders, yet even then he intends to make them ſhine in the Exerciſe of many Graces. The Parent ſees his Child's Ear bored, but his end is not to bleed it, but to hang the Ring and Jewel in it: In like manner does our Heavenly Father when he ſorrowfully afflicts his Children; in ſo doing, he makes them rich in Graces.

So that God chaſtiſeth his Servants not from Anger, but Love: Nay, he is ſo kind and beneficial in diſpenſing his Judgments, that ſometimes the Sorrows which he deals to ſome, not only *better themſelves, but many others* alſo: Not unlike ſome Phyſician, who (as my Author ſays) burns the Thumb that he may cure the *Sciatica*, or *Pain in the Hip*; and orders the Remedy in one place, when the Malady is in another. As when God is ſevere with the Parent, Natural or Political, that he may heal their Children or Subjects from their Vices; and when he bleeds the Subjects that he may ſave their King from his Luſts: So that God hath ſeveral ways to ſave good and vertuous Perſons, and all proceeds from Care and Goodneſs.

Perſons

Perſons who neglect to mind ſeriouſly the Diſpenſations of Divine Providence, and are ignorant of the admirable Method and Manner of God's dealing with his own Servants in this World, are apt to take every Sorrow which God ſends to them, as a ſign of his Anger, and to think that there can be no Love in the *Heart* whilſt the Frown is in the *Forehead.*

But to others who underſtand him better, it is a ſign that God is not angry; but hereby healing them of their Sins, the worſt of Maladies; and ſo have a Demonſtration from him of a Love not only of *Benevolence, but of Complacency and Delight.*

And let this ſuffice to be ſaid of the firſt Leſſon which we ſhould learn from God's dealing ſeverely with us in this World: The next is this; namely,

*That we ſhould fix our Thoughts upon the End, and Reaſons why God brings us into the Sorrows which we have deſcrib'd, and comply therewith.*

If he ſends them as *Plaiſters* to cure us of our ſins by Repentance, it would much unbeſeem us to be ſo *Childiſh as to rend them off* before they have wrought the Cure: The puling, whinning, reſtleſs

Patients are very troubleſom to their Phyſitians; we ſhould by no means be ſo to God: But when we drink the bitter Potions, or ſee the black Cloud over us, or in the Royal Prophet's Phraſe, *When the Iniquity of our Heels compaſs us about*; that is, *when we are perſecuted by unjuſt Men cloſely, or crafty Men lay Snares for us*: Then go we to our *Apartments*, and by Meditation and Prayer, conſider and enquire why it is ſo with us. If becauſe Vice abounds amongſt us, let us beſeech God *that he would give us true Repentance, and forgive us all our Sins, Negligences and and Ignorances, and endue us with the Grace of his Holy Spirit, to amend our Lives according to his Holy Word.*

If becauſe through Carking Care and Covetouſneſs, and by permiſſive Authority and Cuſtom, we have lent of our Subſtance upon Covenant for Advantage and Gain, againſt the Divine Precept, which enjoins us to *do good, and to lend, hoping for nothing again*. Let it be our Prayer to God that he would deliver *us from all hardneſs of Heart, and contempt of his Word and Commandment*: And that he would be our *Ruler and Guide, that we may ſo paſs through things temporal, that finally we loſe not the things eternal.*

St. *Luk.* 6. 35.

Coll. 4 p. Tr. S.

If

If to try our gracious *evil overcoming Temper* to our Enemies, we ſhould pray as our great Maſter did; *Father forgive them they know not what they do.* If, for Examples to others, we ſhould lay out our *Talents* of Patience and Long-ſuffering, and not hide them in a *Napkin.*

Now if we thus exerciſe our ſelves, as we are here advis'd, then we ſhall regard God's End in our Sorrows and Diſtreſſes, and he will reward us with the end of our Hopes, the Salvation of our Souls.

And now as a *Preface to my Concluſion*, which may releaſe your confined Patience, which as to our preſent occaſion hath *wrought its perfect work*, my hearty Requeſt is, That our chief Study would be to live well, and to add to our ſtature in Piety and Vertue, and to *ſhine more and more to a perfect day.*

This is not only our Duty at all times, but our advantage when we are in *Sorrow*; and not only an evidence that we have a good Title to God's Promiſes, but an additional ſecurity for the payment of them to us; for hereby we declare that we love God, and then may be ſure that *all things*, that is, *all ſorrowful Perſecutions and Afflictions ſhall work together for our good*; and hereby we ſhall ſhew that God's

Rom. 8.

God's *Phyſick* hath workt with us, and that which firſt made us ſick, hath now made us well.

Moreover, Since as far as our Lives are from God's Commands to obey them, ſo far are God's Ears from our Prayers to hear them; therefore let us live well that in time of *Sorrow* we may pray unto him with Succeſs, otherwiſe we may have many Sorrows in the beſt cauſe, and yet have no reward for ſuch Sorrows; and the Sacrifice of our Lives, even for Religion and Loyalty, ſhall be eſteem'd by God but as *the Cutting off a Dog's Neck.*

We bewail the common Evils we lie under, and we may well withdraw, and weep for them: But if we ſincerely deſire to ſee better days, we ſhould ſtrive to live better Lives; and to this end we ſhould humbly, and with our whole Hearts, beſeech Almighty God to ſanctify the various Diſpenſations of his Providence to us; that is, *cauſe us to walk humbly, meekly, and patiently in our Converſations*: To hate all manner of Vice, Sedition and Schiſm, and to have no fellowſhip with thoſe Works of Darkneſs; and if God hath given us holy Courage to be Confeſſors and Witneſſes of his Truth, to

bleſs

bleſs him for that excellent Gift. To wait his leiſure for the Redemption of his Servants from all their Troubles; and in the mean time to lie ſecure by *Faith and Devotion*, under his warm and comforting Wing; and now and then, in a ſubmiſſive and reſigning poſture, ſay, *Make no long tarrying, O our God.*

Thus let us pray, and thus believe, and thus live, and in due time God will *awake and ariſe*, and anſwer our Requeſts, and we ſhall reap in Joy, and be exceeding glad in his Salvation.

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## Glycon's *Introduction to the following Diſcourſe of* Theoſebius.

GLycon having before *Luperus's* late Lecture, embrac'd the late Sentiments of many Perſons concerning the Affection of *Sorrow*, namely, that it is only an unacceptable Sickneſs; in which conſiſts an Inconvenience which happens to Mans Soul from ſome Evil or Want which the Impreſſions of the Brain repreſent to it as its own; or that it *binds up the Soul ſo ſtrictly*, that it muſt many times *quit the Body to releaſe it ſelf*; and that

*According in* Deſchartes, *&c.*

that hereupon it is ſuch a coarſe and heavy Garment put upon us, which no Art can make fine and fit for uſe: Was now made a Convert, and became *Luperus's* Captive by the power and dint of his Arguments: And obſerving that the chief means to continue him in this free and happy Captivity, (as he now thought it) was God's Grace, and through that, his own Compliance with it; and this to be obtain'd by *Asking, Seeking, and Knocking*; and theſe Qualifications to be demonſtrated in *Prayer*: Did thirſt to hear ſome appoſite Lecture upon that Office; and to free the Road from all Obſtacles which might defeat the Efficacy of it, he propounded that the *Object of true Prayer* might be plainly made known, and the Objections ariſing hereupon entirely vanquiſhed; for, unleſs this be done by a true Recognition of the true God when we pray, we ſhall have as little ſucceſs hereby, as if we pray'd to *Neptune* or *Æolus* for help againſt an *Ocean* of Storms and Perils: Or as thoſe *Prieſts* of *Baal* had, who pray'd to him to vindicate his Power and Sovereignty againſt the only Omnipotent and Eternal Being. Beſides, this Deſire was encreaſed becauſe of *Sebagius*, who was ſuſpected

Sebagius, *one who pray'd to Saints,*

ſuſpected to be an erroneous, if not a worſe, Religioniſt, that he might receive a like Conviction from ſuch a Lecture, which himſelf had from the former.

Hereupon *Theoſebius*, a Perſon worthy of Praiſe for his worthy Devotions which no *Battology*, or Impertinencies could infect, was by *Glycon* requeſted to ſpeak upon that Subject: *Theoſebius*, an humble, meek, and zealous Man, and therefore rightly qualified for the Exerciſe of that Duty whoſe Object he was ſolicited to diſcourſe upon, was not ready to anſwer this Deſire: But told *Glycon* more by his Countenance than Tongue, that he was willing to decline it: But *Glycon* by ſome ſweet and paſſionate Expreſſions, which were familiar with him, beſeech'd him to declare the reaſon of his denial, and was herein complied with; for *Theoſebius* told him that he foreſaw that he ſhould meet with many rubs in his progreſs by many obſolete and thread-bare Oppoſitions, and therefore could not be ſo current in that Undertaking as their Expectations might require. *Sebagius* did perceive a warm Reflection to be caſt upon him, and that this *Remora* to *Theoſebius*'s Enterprize did look a ſquint upon his private Sentiments; and therefore ſaid

Theoſebius, *one who pray'd to God only.*

ſaid with a Lip ſmoother than is uſual with many of his Perſwaſion, that if any thing was delivered contrary to his Judgment, he would make it known in as ſhort *Parentheſis* to his deſign, as the nature of it could bear: And that he would promiſe that ſincere Converſion ſhould tread in the heels of *Theoſebius*'s ſolid Conviction, and that he would ask no Queſtions for Contradiction, but Reſolution ſake: Upon theſe Conditions *Theoſebius* denied himſelf ſome eaſe to give his Friends theirs, by yielding to their Wiſhes, and ſpake after this manner chiefly upon Prayer.

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## CHAP. IX.

### Theoſebius's *Diſcourſe of the Object of Prayer.*

Theoſebius, *a Worſhipper of God, from* Θεοσέβεια.

I Shall not, ſays he, only anſwer *Glycon*'s, and in him your Requeſts, in ſpeaking to the right and only Object of Prayer; but as a preparative thereto, crave leave of *Luperus* to enlarge upon that Duty as a proper means to change *Sorrow and Affliction into Joy and Comfort*, as

as well as thoſe other which he hath lately made uſe of to finiſh that task: And in order hereto I ſhall proceed to make good theſe two Concluſions, namely, *Two Concluſ.*

1. That to pray *to Almighty God, is the moſt proper and efficacious Receipt againſt any preſent comfortleſs Sorrow*: And,

2. That *Prayer in this Condition, and upon all other Conſiderations, muſt be made to God only.*

Now concerning the firſt of theſe Concluſions, *Theoſebius* began thus,

It is not improbable that you have read or heard as I have, That the ſorrowful and diſtreſſed People amongſt the *Grecians* were won't to lie in the Temples of *Æſculapius* and *Apollo*, that they might there dream of thoſe *Preſcriptions* which might render them chearful and ſound; ſemblably, it would be the advantage of all Chriſtians to repair *to God's Houſe of Prayer*, and therein beſeech him that their Nights might be turned into Days, and that after they have *ploughed in Darkneſs*, they might *reap that Light* which is by him *ſowed for the Righteous*; that is, that God's Chaſtiſements, which for the preſent *are not joyous but grievous, may afterward yield the peaceable fruits of Righteouſneſs to them.* *Heb.* 12. 11.

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The *Royal Prophet* frequently calls upon God to comfort the Soul of his ſorrowful Servant, and this he learned from the Example of the Patriarchs and Prophets: And we all know that the whole Confidence and Hope of the dejected and ſorrowful *Publican* lay in this Petition; *God be merciful to me a ſinner.*

If we have improved *Meletus*'s firſt Lecture ſo far as rightly to *Meditate* and conſider, we cannot but own the Truth of the Sufficiency of Divine Prayer in the caſe we are upon. For herein we go to God, whoſe Mercies are large and many, and ſo proportion'd to all our Evils and Wants. Amongſt the Herd of Mankind, ſome are uſeful one way and ſome another: One may help when we are lame, another when we are under ſorrowful Loſſes, another when we are in Priſon, or baniſhed our Country: But we can meet with none who can relieve us in *all Calamities*; but now God hath a Plaiſter for every Sore, and a Remedy for every Extremity; and therefore 'tis ſaid, *O God, in the multitude of thy Mercies hear me*: and he not only multiplies them, as ſome have done their Riches, and yet none are the better for them: But he doth keep *Mercies for thouſands*, and it his Recrea-

*Pſal.* 69. 13.

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tion, and delight to ſhew them, for he retains *not his Anger* for ever, becauſe he *delighteth in* Mercy,— and his merciful loving kindneſs is not only great, but *great towards us.* *Mic.* 7. 18. *Pſal* 117. 2.

Moreover, to Pray to God in the depth of our Sorrows, as *Jonas* did in that of the Sea, is an Act of Faith, and engageth God to help us, for he never fails thoſe who truſt in him; and becauſe *David* did ſo, therefore did his heart rejoyce: And ſaith the Prophet, *Thou wilt keep him in perfect Peace whoſe mind is ſtayed on thee, becauſe he truſteth in thee*: And when we come to the *Throne of Grace*, that is, *Pray*, and do ſo, with pious Confidence for Grace and help in Sorrows, then ſhall *we find Mercy and Grace in time of need.* *Eſay* 26. 3. *Heb.* 10.

And indeed we can find apt redreſs againſt all our afflictive Sorrows no where elſe, and by no other means; for we cannot of our ſelves deſerve and purchaſe it.— If the moſt juſt God ſhould give us our Deſerts, we ſhould never be freed from Calamities, but paſs on from one to another; and when we have ſuffered much here, we might ſuffer more hereafter; and therefore our only way is to beg *God's mercy* in Prayer.—

If any other way could have been found out, who more likely to find it then *King David*, a Man of Courage, Conduct and Reſolution, and not ſo abſolutely forſaken as to be abandon'd of all his Subjects; but amidſt his Sorrows, his ſwelling Sorrows, he flies not to his ſhifts. He truſts not to the Loyalty of ſome of his ſtout Officers, he puts no Confidence in his Son's want of experience, and in the weakneſs of a new Government, and in the want of Skill in an infant Kingdom; but laying all theſe, and ſuch Conſiderations aſide, he comforts himſelf in God by Prayer; and thus ſhould all of us in our ſorrowful Conditions.

*Pſal.* 118. 'Tis vain, to expect great Matters from great Armies, and ſubtile Stratagems, and methodical Contrivances, and new Devices, and to lift up our Voices, and cry aloud for Joy and Succeſs, and Comfort from theſe in our deep Diſtreſſes, and when the Waves of Sorrow rowl over us: No, no, at ſuch a time the *Calm* is made, and the Peace is concluded, and our ſafety is ſecur'd by Divine Prayer.

And now, this ſhort Addition being tack'd to thoſe ways which *Luperus* found out to render Sorrow and Affliction Joyful

ful, and profitable, I ſhall go on with leſs ſtumbling, and a more light Foot in ſurveying the main *Province* which I have undertaken, which was, to Diſcourſe of the right and only true Object of Prayer. — And this was mentioned in this Second Concluſion.

That in a ſorrowful *Eſtate, and upon all other Conſiderations, Prayer muſt be made to God only.* 2. *Concluſion.*

Call, that is, *Pray* unto me, that is, *Me only*, or chiefly, is the Inſtitution, and Command of the Almighty, all other Callings will find deaf Ears. *Pſal.* 50.

It is God's *Prerogatvie*, and inſeparably annexed to his *Regalities*, to be call'd upon in Prayer; and he will not loſe any part hereof, nor give any of this his Honour unto another.

However, God our King hath been voted out of this his ancient, and highly valued *Prerogative*, and this his Honour hath been forced from him, not only by *Pagans* who have not rightly known him, and the *Conſtitution of his Empire*, and the Jealouſie of his Nature. But by thoſe Chriſtians who have pretended beſt to know him, and to be moſt *Loyal to his Majeſty*, and moſt punctual in their Homage, and Subjection to him.

And they have been thus injurious to the King of Kings, and put forth undervaluing *Remonſtrances* againſt him; partly through the *Devils Subtilty*, and partly through their *own Ignorance, Folly* and *Pride*: for that the Devil might the more eaſily abuſe their firſt good plain Intentions in their Devotions, he perſwaded them that Prayers made at the *Sepulchres of Martyrs* would be more acceptable to God, then if made any where elſe; and then, when any thing great, or beyond Expectation was obtained at ſuch places, by thoſe who prayed there, this Enemy of Mankind cauſed them to impute that not wholly to God, but ſome part *to the Martyr*, or at leaſt for the Favour and Merits of that *Martyr* with God.

And that he might the more deeply fix this perſwaſion in Mens minds, either by falſe Miracles made there by him, or by true ones by God, but to another end, and by him turn'd to ſome other purpoſe than intended; he hath ſo nouriſhed, and encreaſed the Inclination of humane Nature to Superſtition, that they, who in the beginning were wont to pray to *God only at the Tombs of Martyrs*, did at length direct their Prayers to *thoſe Martyrs*, becauſe

cauſe without their Help and good Wiſhes, they believed nothing ſhould be obtained of God. —— Now becauſe all Confeſſors are in Vow Martyrs, and all true Saints are either in Act, or Vow Confeſſors, and ſo there is the ſame reaſon of all who are Dead, whom the Church ſuppoſeth to be Saints, and the reaſon for the Angels far better: Therefore the praying to Saints and Angels was uſed, and became Cuſtomary; and ſo the ancient Devil worſhip of the *Pagans* under other Names, to wit, thoſe of Angels and Saints, but under the ſame pretext of Humility, is reſtored, or received of Chriſtians, or rather thruſt upon them by *Antichriſt*. N. B.

And I think it will plainly appear, that Chriſtians are herein more inexecuſable than *Pagans*, for they daring not to approach the Supreme Deity *without Mediatours*; and having none appointed by God, between him and them, they uſed ſuch which they could in their own Fancies make to themſelves: — But ſeeing Chriſtans have ſuch a Mediator given to them of God, who can do all things with him as being his Son, and whatever he can he will entreat of God for Men, as being the Son of Man, and he ſits at

the right hand of God as Man's Advocate with his Father, and hath Commanded all his Diſciples to come to himſelf. Surely when they have ſuch a *Mediator* appointed by God between him and them; if it were not abſolutely unlawful, yet 'twould be great folly to ſubſtitute another, becauſe none can be more powerful with God, nor any more kind towards Men: Beſides, ſince Chriſt is not only the beſt, but the *only Mediator between God and Men*, to think of any other but him, is not only fooliſh, but impious: For, to will any beſides him is to refuſe him: Nay! 'Tis as much as in us lies to thruſt Chriſt out of his Throne, and to place another, who is not God, on God's *right hand, that is, on the utmoſt top of Divine Majeſty*; which is not only Raſh and Silly, but apparently wicked, and Idolatrous. — And ſince 'tis thus, nothing can be more plain, tho' written with *Text Letters*, than that the Angel, and Saint worſhip of thoſe Chriſtian Profeſſors is leſs excuſable, than the *Demon Worſhip* of Heathens.

Now upon this laying the Mediatorſhip between God and Men upon Chriſt as the only Foundation, and rejecting all other as Rotten, or as none, *Sebagius* thought himſelf concern'd to put in with

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a *Diſtinction* which he had imbibed in his religious Education, and it was this; namely, That the *Mediatorſhip* mention'd by *Theoſebius*, had a reſpect partly to *Interceſſion*, and partly to *Redemption*; and in reference to the firſt, *Sebagius* ſaid, there were many Mediators, but as to the other but one. But *Theoſebius* anſwered, That this *Diſtinction* was partly *uncanonical*, and partly *falſe*; for it is not found in Holy Writ, nor is it agreeable to the Office of an *Interceſſor*: For, to intercede *is a Court Term*, and ſignifies, *not barely to requeſt; but to Act with another Legally, and by Authority, and to interpoſe himſelf and his Authority where need requires it*; and thus Chriſt intercedes for us with his Father, by interpoſing his Merits betwixt God's Juſtice, and the ſins of his Brethren, and by forbidding, and by hindring his Authority, that he may not proceed with them ſeverely, and after a ſtrict and rigorous manner.

So that whoſoever is the Author of *Redemption*, the ſame, and beſides him none elſe is, or can be the *Mediator of Interceſſion*, and hence 'tis, that St. *Paul* ſays plainly, that becauſe Chriſt humbled himſelf to the Death of the Croſs, whilſt

he became a *Mediator of Redemption*: Therefore *he was exalted to ſit at the right hand of God*, that there he might become *Mediator and Interceſſor*. So that, the latter is as it were the Fruit and Reward of the former; and thereupon ſo due to Chriſt *God Man*, that it ought not, nor can be communicated to any Creatures without the greateſt Sacriledge and moſt apparent Idolatry.

But to this Anſwer, *Sebagius* replied, That his Diſtinction was miſtaken, for thoſe of his Judgment did not mean thereby that they uſed many Interceſſors, ſuch as Angels, and Saints with God inſtead of Chriſt; but with Chriſt inſtead of themſelves,

*Theoſebius* hereto rejoin'd firſt with this Queſtion; namely, What need is there of another Interceſſor with the *Interceſſor*? And one leſs powerful and kind, with one more powerful, and affectionate?

Beſides *Theoſebius* added, that what is thus ſaid is falſe; for they uſe thoſe Interceſſors with God, either inſtead of Chriſt, or together with him: Nay! They pray to the Saints, *That in the ſame manner with which* Chriſt *intercedes, they would alſo intercede with God*, that is, by

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by their Merits, or the Repreſentation, or Interpoſition of them, upon the account of which God would alſo grant them Pardon of their ſins, and this is manifeſt from the *publick ~~Terms~~ of Prayer* Formes which are in uſe among them; and thus they ſhew their impious Folly, and Sacrilegeous impiety.

*Sebagius* upon having this Cogent opportunity did now exerciſe the *Virtue of Taciturnity*, and hereby confeſſed that he had no more to ſay againſt *Theoſebius's* clear Confutation of his forementioned Diſtinction, and his Explanation of it, but he proceeds to other Diſtinctions concerning the main Subject which they had in hand; but 'twas *in another Figure.* The *Bullion* and the *Mint* were the ſame, but the *Coyn* of *another Stamp*, for quitting that firſt about Interceſſors, he frames new Diſtinctions concerning *Prayer it ſelf*; whereby he would maintain Man's intereſt, and Priviledge in that Office.——

For ſays *Sebagius*, Prayer is diſtinguiſhed into *that*, which is *Chief, Direct, and Abſolute*, and into that which is *Terminative, or Subaltern*, and *Indirect*, and *Relative*, and *Tranſitive*, or *which is paſſing from one to another*: Now, ſays he, of Prayer

Prayer of the former kind, we (of our way,) confeſs, That 'tis a Worſhip due to *God only*; and that ſuch a Prayer to Saints is Idolatrous, but that of the laſt ſort, or that which is directed, and referred to God by the *Mediation and Merits of Saints* is not Idolatrous, or Superſtitious, nor unlawful but profitable, commendable, and pleaſing to God and his Saints. — Now whatever we alledge for Praying to God only, that we affirm to be meant only of the firſt kind of Prayer, and that alone is due to Almighty God.

Now hereto *Theoſebius* ſaid, That this Diſtinction of Prayer is frivolous, and a *new Invention*, nay; none, for their's no Precept or Example found in the Scriptures of the Old and New Teſtament, nor in the Practice of the more pure and Primitive Church, nor in the very Fathers which are alledged by your Sect in this Cauſe.

*N. B.*

But now *Sebagius* went off, and urged another Argument in behalf of his Saints after this manner, They are, ſaith he, *God's Favourites*: And therefore we muſt pray to them, to pray to God for us; and ſo not to *God only*. But in Anſwer thereto, *Theoſebius* denied the Conſequence of his *Medium*, for, ſaid he, tho' the

the Saints in Heaven have much Favour and Grace from God, and much Love and Kindneſs, and more than they had here for us their Fellow-members; yet we juſtly queſtion their knowledge of our particular Wants and Concerns, and therefore ſuppoſe it a vain thing to Pray to them to intercede with God for us. They have no ordinary knowledge of us themſelves, nor can they be informed how it is with us, and ſo cannot put themſelves in a proper way to help us; *for*, knowledge is the firſt mover in all humane Actions, the laſt Act of the practical Intellect, being the firſt of the Will, ſo that the Will of Man willeth only that which is ſuggeſted by the Underſtanding; and if the Saints, as we affirm, cannot know, then they cannot wiſh us well, nor do us good by their Interceſſions. But *Sebagius* told him, That the Saints in Heaven know our Petitions to them, as the *Angels* know the Converſion of a Sinner, for which they rejoyce: But ſays *Theobeſius*, This is no ſatisfaction of the Doubt, but the occaſion of another queſtion; namely, how *Angels* know the ſtate of a Sinner? For, they can't know the ſtate of others on Earth by an *Original knowledge*, for that is full and Intuitive, and

*N. B.*

and belongs to God alone: But they know by Communication from God; for God makes his Creatures know things partly in himſelf, and partly out of himſelf. The firſt is a ſupernatural way, whereby Saints and Angels beholding God's Face in glory, do withal in him as in a Glaſs, as ſome have thought, behold infinite forms of things and Beings.

The other way is *natural*, and proceeds from the power of that Endowment wherewith Saints and Angels as ſuch, are endowed in that their bleſſed Eſtate. Now hereupon we muſt conclude, that this their Knowledge is not ſufficient to warrant us to pray to them; and the *Reaſon* hereof is, Becauſe all Perſons Requeſts are either *ſuch as remain in their Minds, and are not expreſs'd in Voice, or ſuch as are expreſly made known:* Now they have no knowledge of the firſt ſort; for God only, and the Man who thinks, knows thoſe Requeſts; and they can't know the ſecond ſort of Requeſts, becauſe they are at a vaſt diſtance from them, who pray and petition them. But is not (ſaid *Sebagius*) the Soul ſeparated from the Body exceeding quick and active, and ſo capable of this Knowledge to put it into exerciſe? It is ſo qualified, replies *Theoſebius*;

*bius*; but however it hath its limits; for, if it work here, it doth not work there, and when in one place, then not in another. Beſides, the deſire of a Saint's Soul is bounded, and at all times ſubmits to God's Will, and it doth not deſire what God will not diſcover to it: It is no part of its Perfection to know all that is in God; 'tis not Divine but Humane Perfection it longs for, and is reſtleſs till obtain'd. Now it is no part of that Soul's Perfection and Happineſs to know our Requeſts, or what we ſay to it by ſeeing them in God; and hence we may conclude, that it hath no ability to underſtand any ſort of our Prayers, and ſo 'tis to no purpoſe to pray to them. And here *Sebagius* puts in another Queſtion, ſaying, Cannot the Souls of Heavenly Saints know our Conditions by *Revelations from Angels?* Are not they all Miniſtring Spirits, and God's Guard in his Church to ſecure his Friends, and fight againſt his Enemies? and ſince it is their Profeſſion, muſt they not declare it? and muſt they not buſie themſelves in their peculiar Employments? They are ſuch Guardians and Officers, ſaid *Theoſebius*; however, they can't give a *full and exact Account* in all particulars of all Perſons Deſires, Thoughts,

Wants

Wants and Neceſſities; no, not of any one Perſon, much leſs of all things, of all People, in all places: They may know ſomething in particular, as appears from ſome Inſtances in Holy Writ: But that does not conclude a general: But ſtill more, ſays *Sebagius*, may they not know all our Concerns by *Revelation* from God? Yes, anſwers *Theoſebius*, if he pleaſe to reveal them; but he hath not ſo pleaſed, he limits his power by his Will, and can do what he will not; for it cannot be proved that God ever hath, or will make known all things in Heaven and Earth, to Men departed, and to Angels, ordinarily at all times, in all places, without Priviledge or Exemption. Moreover, 'Tis abſurd to ſuppoſe that God will communicate *Omniſcience* to Saints or Angels; for he gives according to the Capacities of Receivers, and they are not able to receive this Attribute. It is part of God's Eſſence, and incommunicable, and therefore he doth not give it to them. But once more, ſays *Sebagius*, may not that which cannot be known in a natural and ordinary way, nor by Revelation from Angels, nor from God, be made known in God himſelf, when the Souls of Saints departed, have a full ſight of his Face in Glory? Do they not in ſeeing

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ing him, ſee all things? Have they not in that *Glaſs* the Idea of every thing ſet forth to their view? if ſo, then they may know, and conſequently we may pray to them.

My Anſwer to this Queſtion, ſaid *Theoſebius*, muſt be of larger compaſs than my former; and therefore I beg of you a like Patience, and if it may be, a double Attention.

As to your Alluſion *of a Glaſs*, you muſt underſtand, that to ſee therein is *our Condition here*, and not theirs, who are in God's more immediate Preſence. Moreover, even in this *Glaſs* all things have not been ſeen, for the deep *Myſteries of the Goſpel* was in that *Glaſs*, and yet the Angels who have always ſeen God have not ſeen them, nor could they but by Revelation from Chriſt's Church: And though God knows the day of Judgment, yet the Saints and Angels cannot ſpy it with their moſt ſtedfaſt looking in him. Again, they who appoint the Saints *this Glaſs* as a means whereby they may know all our Requeſts and Neceſſities, do wickedly bind God to a Conjunction of Cauſes as a natural Agent, and neceſſitate him to diſcover thoſe matters to them who are in his preſence; whereas he is a moſt voluntary Agent, and may or may not impart the Knowledge hereof; *N. B.*

and

and till they can ſhew what God doth hide, and what, and how much he doth make known, they cannot reaſonably perſwade us that Saints in Heaven have ſuch a Knowledge as may aſſure us of Succeſs in the Prayers we make to them.

But further; If there could be ſuch *a Glaſs*, yet it would be to no purpoſe unleſs the Saints who look in it were *as large as that is*: But thus they are not; for they can't know all God's Secrets, and they can't know the Thoughts and Prayers of Men, and ſo 'tis in vain to pray to them.

Beſides, We cannot gueſs what, or how much each Saint knows, and ſo know not to whom to commend our Conditions: We may miſtake, and pray to that Saint who hath no Commiſſion to help us by his Interceſſion: He may not be the *Advocate* appointed to plead our cauſe, and do our buſineſs, and appear in God's *Court in our names*: We know not what ſhare of Knowledge any Saint has, and ſo may give him more Credit than is his due.

*N. B.*

Now all this Uncertainty may cloſe up our Lips, and diſcourage us from Praying to Saints.

This Device of a *Glaſs is too too brittle* to lay any ſtreſs upon it; and therefore we can frame no Argument from it that the

the Saints in Heaven may know our Conditions, and thereupon be perſwaded by our Prayers to intercede with God for us.

Now *Sebagius* having ſpent all his Queries, and being too weak to confute what had been urg'd in this preſent caſe; *Theoſebius*, proceeds to his concluding Topick, *from primitive Authority*, and thence argues for his Negative Maxim about Angels and Saints in Divine Worſhip: For, ſaith he, St. *Auſtin* in his 4th Book concerning *Care for the Dead*, diſcourſeth largely on the 63d Chapter of *Iſaiah*, *v.* 16. where 'tis ſaid, *that* Abraham *is ignorant of us, and* Iſrael *doth not know us*; and and in the Concluſion of that Diſcourſe he ſays, That if famous Patriarchs, as *Abraham* and *Jacob*, did not underſtand how the World went with their Poſterity which came from their Loins; How can it be that Men deceaſed ſhould at all take any notice of the ſtate, or meddle with the aſſiſting Men alive on Earth?

*Cap.* 13. *N. B.*

And on the Promiſe made to King *Joſiah*, that he ſhould *be gathered to his Fathers in Peace, and not ſee the Deſtruction of Jeruſalem*, nor the Plagues which were to come on that People.

St. *Auſtin* ſays, that the Promiſe had been to no effect, if after Death, Men may feel thoſe Calamities which happen in their

Life; and he thus resolves the case, namely, that *ordinarily* the Saints departed meddle not with us, and have no Knowledge of our Affairs.

What though they may *extraordinarily* at some times, and by special *Dispensation*, take notice of some things: And what though they may be *Assistants* in some cases, and to some particular Persons, yet all this will not prove it reasonable to pray to them.

To this purpose *Jamblicus* an Heathen says, *That those Men make themselves ridiculous, who seek any good but from God.*

Ὅτι γέλαιον ποιῶσιν οἱ ἄνθρωποι,
Ἄλλοθεν πόθεν ζητοῦντες τὸ εὖ, ἢ
παρὰ τῷ θεῷ —

And thus what was confidently and orthodoxly asserted, is plainly and irrefragably prov'd, namely, *That in every comfortless Condition we should pray, and pray to God only.*

Enough, says *Sebagius*; and thereupon with a chearful Countenance, and courteous Bow to the *Lecturer*, he intimated his Satisfaction; and according to his Promise in the starting of this dispute, that was followed with his sincere Conversion from his former Errors in this, and some other points of Religion. And

And now this crooked and knotty part of the Lecture being thus ſmoothed, and made ſtrait; *Theoſebius* would not let it lie ſo; but like a skilful Artificer, made uſe of it to the *Edification* of his Hearers. Wherefore he firſt put them in mind of the Shame and Folly which they procure, who apply themſelves to any other Maſter *of Requeſts in the King of Heavens Court*, than only his only begotten Son the *Prince of Peace:* For proof of which, he ſaith, That the Angels and Saints are out of the reach of our lowdeſt Crys, and can no more hear our Complaints than their *Statues or Pictures can*; and our Confidence of ſupply for our Wants by hearing an Anſwer from them to our Petitions, and neglecting Divine Aſſiſtance, is as great a Folly, as *Ammonius*'s *Aſs*'s was; who though he eagerly crav'd Food, yet neglected it to hear Poetical Fables. So that our Prayers to them, are but the *Spider-web Caſtles* of our *ſuperſtitious Conceits*, and as equally fooliſh and comfortleſs, as they are vain and ridiculous. For when truſted to, they can as little help as hear us, and will be as inſignificant in what we ſupplicate them for, as the *Roman* Gods were to *the Saguntines*; who (in ſpight of their Divinity) periſhed by *Ha-*

*nibal* and the *Carthaginians*, for keeping their Faith to the *Romans*.

Now ſince ſome Mens Dangers ſhould (if wiſely improv'd) be the caution of others, then it ſhould be ours; and if in conformity hereto, we would diſtill ſovereign Water from Hemlock, and Medicine from Poiſon; that is, Wiſdom from Folly, true Devotion from Superſtition, Ghoſtly Advice from Dead Saints; we ſhould ſtudy and learn the true, from the Danger and Vanity of the fore-mentioned Perſons falſe Worſhip; and whilſt they prove Fools in doing otherwiſe, we ſhould be ſo wiſe as to make Almighty God the *only Object of* our Prayers, and ſend up our Hearts and our Deſires to him through Chriſt the only Mediator and Interceſſor: By doing thus, we ſhall ſpeed, and be as ſure to have, as that *we ask*; and to find, *as that we ſeek*.

Some Inſtances herein may be expedient; ſo that, when upon Examination of our ſelves, which is a neceſſary Duty, we perceive our Souls comfortleſs under the weight of our Sins, and that the remembrance of them is *grievous to us, and the burden of them intollerable*, we ſhould pray to our Saviour, and mind him of his gracious Promiſe, that he will give *Reſt to them who are thus weary, and heavy laden*.

When

When our Souls are wounded, and ſick through the unwearied Aſſaults of our ſpiritual Enemies, we muſt go to our Apartments and there Pray, Not *Holy Lady Mary*, but *Holy Lord*, Heal our *Souls, for we have ſinned againſt thee*; ſay not, by thy Wounds *O dear Saint Francis!* But by thy Paſſion, *O dear and ſweet Jeſu* intercede for us.

When Holy Deſires thro' God's Grace are planted in our hearts, we ſhould Pray to him *only, who fulfils the Deſires of them who fear him*, that he would quench thoſe *Thirſtings*, and ſatiate thoſe *Pantings* of our Souls after him. *Pſal.* 37.

When we are under ſhrewd Tryals through various Temptations, and at that time God delays help, and ſtops his Ears when we Cry; we ſhould then throw up an Eye, and it ſhould be a *Weeping Eye* to Heaven, and in an humble poſture Pray.— Up Lord, *Why ſleepeſt thou, awake, and be not abſent from us for ever.* At thy Feet, and there only will we lye with our Petitions, and if we cannot ſpeed, but muſt even there periſh, let us periſh.— To wind up our Bottom.

When we are hated and perſecuted by the World, and our Croſſes like *rowling Waves* multiply to Mountains, and then ruſh down to overwhelm us;-- we muſt

then Addreſs our ſelves to God in Prayer, and *weep another Wave in complaint* to him, and beſeech him to hear our Cry and ſave us; we muſt throw all our Complaints into his Ears, all our Groans, and Sighs into his Bowels; and hereupon he will bow down, and lend us his Ear by hearkning *to the Voice of our Cry*, and then his Bowels will yearn towards us, and he will bow, embrace us with his Arms, and feed our Souls with his Kiſſes, by giving us frequent Tokens of his Love.

Thus ſpake *Theoſebius*: — And *Glycon* having noted with much Satisfaction, the mild, and ingenuous Temper which he ſhew'd to *Sebagius* who was his Opponent, and that he had ſteep'd his *Weapons in Balſom*, that is, his ſolid Arguments, with perſwaſive Expreſſions, and thereby had wounded, and healed him at the ſame time; he was ſolicitous that ſomething might be Diſcourſed of in reference to the Love, and civil Temper which we ſhould uſe to our Enemies in their largeſt Senſe, *that is*, not only to thoſe who are ſo to our Sentiments, or ſettled Perſwaſions, as it was in the forementioned Diſputants; but to our Perſons, and all our outward Concerns; and having good Reaſon to judge *Eumenes* to be a Perſon univerſally *Benevolent*; he prayed him to proceed in their

their next Meeting upon this Matter; *Eumenes*, who very ſeldom if ever, denied his Acquaintance the ſatisfaction of their Wiſhes, and was Courteous and Compliſant to an *Example*, chearfully comply'd with this, and after a little thoughtfulneſs, ſtood up, and thus Diſcourſed of.—

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## CHAP. X.

### *The Worlds Riddle*: *Or*, The Love of Enemies. *Diſcourſed of by* Eumenes.

THAT the Love of our Neighbour is a general Precept of the Law of Nature, is proved by this Reaſon; namely, for that, every Perſon is wedded to himſelf, or his own Intereſt: Now as often as private Advantages do ſeparate the whole political Body, and diſjoyn one Member thereof from another, the mutual Communication which Nature it ſelf, or right Reaſon dictates for every ones uſe is ſuſpended; and thereupon the order of Nature is violated, and God, the Author of Man's Conjunction in the Band of Love, is diſregarded,

Eumenes *i. e. One Benevolent and kind, from the word* Ἐυμενὴς Miris. Benevolus.

and this muſt turn to the prejudice of every ſingle Perſon.

However, this hath been the peeviſhneſs and abſurdity of ſome People, eſpecially the *Jews*, and amongſt them the *Scribes*, who were their *Men of the Long Robe*; that they have eſteemed Neighbourhood from each Perſons condition and quality, and ſo have thought none to be their Neighbours, but ſuch who deſerved their Love by ſome Benefit and officious Carriages; or at leaſt could return one good Turn for another. — But it cannot be unknown to us, that our Maſter hath taught us another Leſſon, which is, that the Love which God Commands in his Law, doth not reſpect each perſon's Merits, but diffuſeth it ſelf upon the unworthy, perverſe and ungrateful. This is the genuine Senſe which our *Maſter the Holy Jeſus* did in his Sermon upon the Mount; reſtore and vindicate from Reproach and Calumny, and thereupon made it plain, that he gave at that time no new Laws, but corrected the ill Paraphraſes, and Comments of the forementioned Scribes and their Followers, with which the Purity of God's Law was corrupted.

*N. B.*

Now the whole Doctrine of our Saviour is agreeable to this large Scope, and exten-

extenſion of Love, where Enemies are included; and the *Reaſon* may be, becauſe whoever can perſwade himſelf to love thoſe who hate him, will eaſily, or at leaſt more than otherwiſe, avoid all Revenge, *and bear all Evils*, that is, all Affronts, Diſgraces and Injuries, and will be much more propenſe to help, and relieve the neceſſitous and oppreſſed Perſons.

Now the Object of this huge, and thick Chriſtian Grace, to wit, *Enemies*, muſt be exactly weigh'd in our Minds, that we may know its due meaſure, and when it is ſo, we ſhall find, That *it ſignifies ſuch perſons who vex us in any degree, and have offenſive and injurious Deſigns againſt us*: And *ſuch* who purſue us *with ſcandalous and malicious Speeches*; or *offer violence to our Lives, Eſtates*, or *Relations*, or *Friends*; or who *willingly* diſturb our Peace, *and proſperous Condition.* *Who are Enemies.*

And to *love this Object*, is to *forgive all the forementioned Faults to ſuch perſons who are guilty of them and behave our ſelves as Perſons civil, affable and courteous to them.*

Now upon this Deſcription of *Love-Enemy*, *Eumenes* ſaid, That tho' it were large and plain enough, and half an Eye might ſpy it, yet he thought it uſeful, and

and convenient to make ſome Enlargement upon it, that ſo he might fully anſwer the end for which it was propoſed; and becauſe he underſtood that ſome of their Aſſembly had long *Thirſted* after ſome Lecture upon this Subject, he took this opportunity to ſatisfie their *Longing*, by giving them to *Drink largely* of it.

*The Paraphraſe, &c.*

Hereupon he went on in his Speech, to add a Paraphraſe upon the Deſcription which he had made of the foremention'd Love, and it was this, namely, That to Love our Enemies, is to be affectionate to them, and to ſtudy, and deſire as much to do them good, as we would to Eat and Drink, when we are hungry and thirſty: It is to ſpeak well of them, and to them, and to turn the *Swords* which we have had in *our Lips* againſt them, into *Words as ſoft as Wax*, and as ſweet as Honey; it is, upon all occaſions, to be helpful to their Neceſſities, and uſeful in their Extremities, and it is alſo the Condition of this Love as was hinted before, not only to do our rancorous Enemies no harm, *but* we muſt do them good, and more good than one, or two, or a few comes to, for we muſt do good to their Perſons and Families and Fortunes, and to that end; we muſt viſit them when Sick, and Counſel and help, them

them when in Danger, and congratulate their Good, and pity and relieve their bad Conditions, and ſend ſome *powerful Detachment* to ſuccour their *forlorn Hopes*: and when we ſee one Enemy's ancient Family feeble, and faint, and ſtaggering, we ſhould lend them our hand of Advice to keep them from falling; and if we ſhould ſee another Enemy's Family lately riſen, ready to rot through the Showers and Floods of Miſrule and Prodigality before it be thorough ripe with Wealth and Honour, we ſhould be ſo loving as to give it a Remedy if it be not paſt Cure, and where that Remedy is refuſed, we ſhould lay it much to heart, to ſee thoſe *Slips* wither, which might by Providence have proved fair and dellicate Flowers.

This is to love our Enemies, and to love them not only *Negatively*, or ſo, as not to do them miſchief; *But Affirmatively*, and ſo, as to do them good, this is to love them not only *as Waſps* and Flies, which will accompany the *Apothecary* in his Shop where his Syrrups and Sweat-meats are. But as the *Dolphin* who *will Cruiſe to* and fro in *Storm, to help and ſecure the diſconſolate and faint hearted Paſſenger.* Franz. de Annimalib.

Now in this larger Deſcription of *Ene-*

*my-*

*my love*, I muſt put a Note of ſpecial remark upon that firſt part which enjoyns us to *Forgive and forget Injuries*, and Affronts; for in complyance with this Duty, we muſt no more remember them, than if they had never been Committed, and as ſincerely and truly forgive them, as they have been miſchievouſly and deſpitefully intended; and God hath in this Command *joyn'd them together*, and therefore we ſhould *by no means put them aſunder*.

And this we ſhould the rather remember, becauſe this Band, this *beautiful Band*, is too too ſoon ſnapt aſunder; for (if the *Account* can be taken) I beſeech you tell me how often, and more then often is it ſaid, I can forgive, but never *forget mine* Enemy, my Rank, malicious Enemy, No! Here I muſt ſay, *Pardon thy ſervant, O Lord, in this Matter*: It is enough to Promiſe that I will not be revenged of him. But I ſhall be ſo far from *Forgetting*, that I will engraven his Injuries in *Steel and Marble*, that no time may deface them; and I will learn an Art to make them ſo tough, that his Teeth ſhall not be able to devour them.

Now this *Blot* at the Period of this Duty ſpoils all, the leaving this part undone, makes the other to be as if it were

ſo

ſo alſo; and ſuch Workers have no other recompence for their Labour than their Pains, and therefore that part muſt not be neglected.

True it is, and moſt True, that thus to love is a Task of the greateſt Difficulty to moſt Perſons, *for* it is contrary to the Wiſdom, and policy of the Fleſh: However, we muſt in no wiſe ſeek excuſes from our Infirmities and Vices; but rather induſtriouſly ſtudy to do what God's Law of Love requires, and if we truſt to the Heavenly power of the Holy Ghoſt; we may by ſo doing prevail againſt all thoſe Affections which are contrary thereto in us, his Grace with our Endeavour may be ſufficient herein.

Now in this Caſe of Difficulty, I would adviſe you to obſerve, That the *Herb Moly*, as *Pliny* informs us, is with much Difficulty dug out of the Earth; yet being ſo, is more uſeful and efficacious for Remedies than others are; *ſeembably*, the moſt Excellent, are the moſt difficult Matters to be obtain'd, and the moſt perfect Precepts the moſt hardeſt to Practice; and further obſerve, That Men perform Actions very eaſie, not *from Love, but from Nature*, and herein they do not exceed irrational Creatures, for *Toads and Frogs, Batts and Owles, Camels and Aſſes*, and

*Nat. Hiſt.* B. 2.

and other Beasts can Act after that manner, as shall appear in another place.

Now from this Quality of the Command, to wit, that it is most Difficult, the *Monks and Friars of* Rome have feigned it to be a *Counsel, and not a Command* from Christ, and they have also made Mens Ability and Power, the *Standard* of what they owe to God and his Law.

But this cannot be, and that partly because it is absurd to make those Offices of Love free, which are enjoyn'd by God's Law; and partly, because it would injure Christ to say, he only counsel'd and advis'd, but did not peremptorily Command and enjoyn his Disciples that which was right and equal; and partly, because the word *Say*, us'd before, and signifying to *Denounce* or *Command*, is very ill translated to Counsel or perswade: And in the next place, because expresly to Counsel and Advise what was *Necessary* to be performed, can in no wise be proved from Christ's words. So that it was assuredly a Command, and a reasonable one, to *Love our Enemies*. For,

*N. B.* It is most certain, that each of us may find two things to be noted in every Enemy; one is, the natural Likeness which he hath to God, and the possibility of obtaining Happiness, and this is the cause of

Love

Love: The other is, his Injury to us, and his Averſion to us, and this is the cauſe of Hatred.

Now, if we diſregard the Reaſon why we ſhould love him, and wholly hate him, then our Enmity outweighs our Love to God: As for ſcandalous Perſons, Chriſtian Charity will not be wanting to them; for, that *hopes all things*, and therefore that they may be converted to God, and become Partakers of the Saints Communion, and eternal Happineſs. Indeed a pious, hates a wicked Perſon; but then it is with *a perfect hatred*; that is, *ſuch which wants neither Righteouſneſs or Knowledge*: Or, if you pleaſe, thus, *He hates no Perſon becauſe of his Vices, and he loves no Vices becauſe of the Perſon.*

Now, though the practice of this Love be little, yet the Reaſons why it ſhould be otherwiſe are great, and muſt be allow'd by every body who will give themſelves leiſure to weigh them; and the *Topicks* from whence they are drawn, are *God*, the *World*, and our *Selves*.

The Reaſon in reſpect of *God* appears thus: The Enemy which injures and offends us, doth principally offend God, and not us; for, the fault is directly againſt God forbidding it, and but indirectly againſt us, who are injur'd: This is plain

plain in the caſe of *David* and *Uriah*: We all know *David* murder'd that good Subject, a ſtout brave Captain, and alſo that he committed Adultery with *Berſheba* his Wife: However, becauſe God was principally concern'd in theſe abominable Crimes, becauſe his Laws were broken, therefore *David* in his Confeſſion, takes no notice of the *Loyal Captain* whom he had abus'd, but only that he had ſin'd againſt God. *Pſal. 51.*

However, the Caſe we are upon may appear clear by this Inſtance: Suppoſe any Apothecary ſhould be ſo cruel and wicked, as to poiſon any of his Neighbours with ſome deadly Snuff; and ſome Perſon being accidentally by, the ſmell of it ſhould affect his Head to his great damage: Now if the poiſon'd Perſon do before his Death freely forgive the Apothecary, who intended only to kill him; Is there any reaſon that the other Perſon ſhould be inexorable againſt the Offender, when he received his Miſchief indirectly, and much beſides his Will, and in a leſs degree? Now the Inference is, that ſince God who is the firſt and moſt offended, forgives our Enemies, we ſhould go and do likewiſe. Again, we ſhould conſider, that the Affronts which we receive, and the Injuries done to us by our Enemies, *N. B.*

proceed

proceed from *God's permiſſive Providence*, and that they were only the Inſtruments whoſe Malice God can guide to our good. Now we ſhould be ſo much *Philoſophers* as to reduce *Effects* to their *principal Cauſes*; and ſince God's permiſſive Providence is the principal Cauſe of the Injuries done to us, we ſhould expoſtulate, and contend with God concerning them; and we can deviſe no other proper way how this ſhould be done, but by paying our Allegiance to his Majeſty, and by ſhutting our Mouths from ſpeaking againſt him, and by opening our Ears widely to him. *Cap.* 13.

We know who it was who ſaid, *I was dumb, and opened not my Mouth becauſe thou Lord didſt it.* Thus did he only contend with God under the Hardſhip of his Enemies, and ſo ſhould we. *Pſal.* 39.

Tell me! If a Noble Perſon ſhould be *Cudgel'd* by the Servant of any Man, will he be doggedly reveng'd on the Cudgel by cutting it in pieces? Or will he take his Remedy only againſt the ſawcy Servant, who us'd it? No, no! But he will implead the principal Agent, and expect from him the Satisfaction which in that Caſe the Law allows him, or elſe he will not rightly vindicate his Honour to the World.

Now ſince it is upon the account of

Divine Providence, that our Enemies abuſe and affront us; when at any time they do ſo, God uſeth them as his Scourge to whip us; we muſt hereupon either abſurdly, and in vain, as reaping no ſatisfaction, plead againſt them, or againſt God himſelf; and if we can reſiſt him and proſper, or impeach him, and vindicate our ſelves, we may take this Courſe. It is more than worth our while to weigh ſuch Proceedings, and to make them the Matter of our private Meditations as occaſion ſerves.

Furthermore, it ſhould not paſs our Notice, That God himſelf does perform this Office which he enjoyns us: He lays his hand to the ſame Work, and gives us *Tools out of his own Shop*, and makes the *Sampler* which ſhould direct us: For,

We are all his Enemies, and yet he is our Friend; we have the Sword in our hand towards him, and he holds the Scepter, the Badge of Peace, towards us. While we meet him as *Goliah* did *David*, he runs towards us, as the *Prodigal's Father* did towards his Son: We all ſin againſt him, and yet he cauſeth his *Sun to riſe upon the good and evil, and Rains upon the juſt and unjuſt.*

Let me entreat you to ponder the conſequence of the contrary; ſhould God contend

contend and fall out preſently with us his Servants, upon our Faults againſt him; all the *Elements* might ſoon deny us their Obſervance and Aſſiſtance.

The *Earth* might not ſuſtain us, nor the *Sun* ſhine upon, or the *Fire* heat us, nor the *Air* breath upon us, nor the *Water* refreſh us: But our God is Gracious and full of Forgiveneſs, and abundant in Pardon, and his Mercies are numberleſs, and he deals not with us as we deal with our ſelves; but permits us tho' his Enemies to have the uſe, and benefit of theſe his Creatures. And hereto we may add, That he lovingly gives us Life, Motion, Senſe, Apparel, Food, Friends, and all things neceſſary, and he ſo overcomes our great Enemy *Satan*, that he cannot hurt us as he would, and daily ſtrives to do. And thus it is manifeſt, that in reference to *God* we may frame a Reaſon. an undeniable Reaſon, why we *ſhould Love our Enemies.* N. B.

And if we will further Conſider, that the whole *World doth thus*, and that in all its parts; we may hence frame another Argument for this Duty; for, we daily tread upon the *Earth*, and frequently rend it in pieces and dig it up, and caſt upon it all our Filth and Excrements: However that, being taught of God, ren-

ders to us good for evil; for it produceth for our uſe, Herbs, Fruits, Plants: Ay! Gold, Silver, precious Stones and all Metals. — We cut and ſcrape the Vines and Trees yearly: However, they afford great ſtore of Grapes and Apples.

Paſs we on to the *ſenſitive part*, and tell me, don't we ſeverely, and ſometimes cruelly whip, and kick, and beat our Dogs: However they ſoon forget all that ill uſage, and kindly ſhake themſelves round us, and Salute, and flatter us with their Tailes.

Proceed we on to the beſt part of the World the *rational Creatures*, and they flow over with Examples of this Love: Every School-boy can tell us that that Royal Heathen *Caius Cæſar* was wont to forget nothing but Injuries; and the Athenian *Pericles*, when he was reproachfully Rail'd upon all day, by a rude and ſcurrilous Stage-player, heard him with much Patience, and at Night lighted him home with his Torch, and Courteouſly took his leave of him.

*Joſeph* the *Patriarch* muſt not be forgot as an Inſtance herein, for he was cruelly ſold by his Brethren, and almoſt ſlain, & yet reveng'd their Injuries no other way than by transferring Benefits upon them.

It would be tedious to reckon how often

ten *King David* ſpared his raging Enemies, and would if he could have obliged them: For all Perſons but thoſe would have acknowledged themſelves to have been ſo.

Let our next Stage be towards *Mount Olivet*, and thence let us take a View of the *Law of Grace*, and therein we ſhall find that the Holy *Jeſus*, St *Stephen, the Apoſtles, and Martyrs*, and all Saints have been Exemplary herein; this Motto was given by one of the firſt Rank of them, *Maledicimur, & Benedicimus.*— 1 Cor. 4.

It is true, Theſe were Saints, and ſuch to whom a large *Manifeſtation* of the *Holy Ghoſt* was given: But yet *Cæſar*, and *Pericles* were not ſuch, nor were many others which we may call to mind from our own reading and obſervation; and therefore what they did to procure a vain and tranſitory, why ſhould not we do, to obtain a real and eternal Glory?

Moreover, *Joſeph*, *David*, *Stephen*, *Paul*, and others were Saints, yet at that time they were alſo *Men*; they were kneaded up together of Fleſh and Bones, and we all know, they had Senſe, and Blood, and Choler, tho' they were Pure, and Holy, and ſo ought we all to be, otherwiſe we ſhall not *enter into the Kingdom of God.*

Thus we have heard that the whole

World, and each part of it enjoyn us by their Example to *Love our Enemies.*

And now *Eumenes* was passing on to his last Reason for this Duty. But there being in this Congress a Nephew of his, by his Sister *Aurora* named *Musophil*, who had been very attentive to what had been spoken, and having peculiarly noted his *Uncle's Argument* for Enemy-Love which was drawn from Authority, especially as to the two first parts of it; made some sign to *Glycon*, that they might admit of his chearful *Interpone*, before any other Argument was urged in the present Matter. This offer was kindly accepted; and hereupon *Musophil* added to the Narrative of the first part of the Worlds Testimony for the Love of our Enemies, this, That

*Beloved of the Muses.*

*Tho' pincht with Storm the* April *Tulip be,*
*Yet when that's o'er, it smiles most gratefully;*
*And as unhurt, Courts as before each Eye.*

And again:

*Th' Air pleasing Bird, tho' turned out of Cage,*
*Wanders not to and fro in screaming rage,*
*But with her winged sails, doth cruise in th' Air,*

*Back*

*Back to her first place, where she sings more rare.*

I thank you said *Eumenes* for this *gilt Button* to my *Freez Jerkin*, and for this carving, said *Glycon*, to our *Oaken board.*

And now *Eumenes* had in reserve his last Reason to Discourse upon; but considering that 'twould take up more time than could at present be well spar'd, to make it clear and demonstrative to his Friends, he kept it as a fit Subject for their hearing the *next Meeting.*

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## CHAP. XII.

### Eumenes *Second Discourse, of the Love of Enemies.*

WHEN they appear'd together again, after the usual Formalities were over, *Eumenes* assisted their Memories with a short Narration of what had been formerly deliver'd, and then past on to another main Reason, why all Christians should *Love their Enemies*, and this he drew *from the State and Condition of all Persons* in *this World.*

For, says he, We can go no where, but we shall meet with opprobrious Terms,

N. B. and injurious Actions, these are daily past upon us, and we can get no Buckler large enough to defend us from them: However, unless we learn to *Love these Enemies*, who are thus desperately bent against us, and to Pardon their Affronts, and sometimes wink at their Dis-obligations, there will be no Love, or Peace in this Life; we must love them, or we can scarcely *Love any Body*; and therefore we should do exceeding well, and that which would be much more than the value of our Pains, to make this Virtue of Necessity.

And here I cannot choose but add, That in this Life, we are so frail of Temper, and so full of Sin, that the very thought hereof should hinder us from breaking the Band of Love, when Injuries and Disgraces are cast upon us. For to expostulate this Case a little, I pray tell me, Are

N. B. we despised? Let us consider that we have nothing Praise worthy: Are we cheated, or plunder'd of our Goods? Let us consider, that they were perishable and uncertain, and that it becomes each of us to be as those, who have nothing: Are we hurt and maim'd in our Bodies? We should consider, that this is a sort of necessary Discipline taught us by God himself: Are Traps and Snares laid

for

for our Lives? We ſhould then conſider, what St. *Paul* in this very Caſe did, and follow him: Are we maliciouſly and peeviſhly ſlander'd, and frequently ill ſpoken of? We ſhould then Note, that our *Great Maſter*, and dear Saviour was ſo uſed, and when he *was revil'd, revil'd not again.*

Now when we are gone hence, and have proper time to Meditate; let us do ſo, by weighing theſe foremention'd Conſiderations, and then we muſt think it reaſonable *to Love our Enemies* ſo as to forgive, and forget their Injuries.

And beſides all this, (for Arguments in this Caſe *ſwarm* about us.) It is an Office moſt excellent in its Eſſence and Operations, and highly Beneficial to thoſe who can execute it; and in good Earneſt none can be more, for it is a Matter *Generous, Noble*, and moſt Chriſtian like.

To Love our Friends is a mere *Mechanical Employ*, and can Challenge only the Name of Traffick, or *Merchandiſe*; for that is ſuch, and not Friendſhip, which aims at Gain, and only regards that it may be hoarded up. To love our Friends is an *Occupation* which Publicans and Sinners can ſet themſelves about: Ay, and by your leave, ſaid *Muſophil*, this Occupation as you well word it, may and hath

hath been manag'd by Creatures moſt irrational and vile: For,

*Wolves, Vipers, Lions, Tygers, can*
*Give Love unto their Brood as well as Man;*
*The Youth who pickt the Thorne from th' Lion's Foot,*
*Got Friendſhip from him, and his Life to boot.*

It is well and truly obſerv'd, ſaid *Eumenes*; but the Love of our Enemies is a Buſineſs of another kind, and a Leſſon of an higher form, and a Star of a greater magnitude.

Believe it, there is nothing of the *forementioned Merchandize* in it: But we muſt acknowledge that there is in it another, which is much more gainful; for hereby we *wind and turn the penny* for things which are eternal.

It is not impoſſible but a Friend may be loved for the ſake of God; however it is not ſo apparent as that there can be no queſtion made of it: But when an Enemy is loved, it ſeems as clear as Light it ſelf, that he is ſo in *reſpect of God himſelf*; for where ſhall we find any other Motive to it? 'Tis certain, that the Love of God doth not ſhine forth very hot in a *Friend*, but in an *Enemy* it ſpreads forth its Beams largely, and its Rays are very keen and

fervent

fervent. And though thus to love be againſt Nature, yet it is only that which is corrupt; for it agrees, and is very ſuitable to *that Nature which is improved, and aſſiſted by God's Grace.*

I have heard long ſince, that it was a Queſtion put by a School-man, Whether the Love of a Friend or an Enemy, be a matter moſt generous and excellent? And he reſolves it for the *Love of the Enemy.* I ſhall not loaden your Ears by making Inferences hereupon, nor *ſcratch them by School-Briars:* You have heard my Argument in the caſe, and let it ſink or ſwim, flouriſh or wither in your due Management of it, while I proceed to add, that the Office which we diſcourſe of, is *profitable and advantageous.* It will appear in our progreſs that it is a ſingle Ship far richer fraighted than an whole *Fleet from the Indies*; and a ſingle *Medal*, of more value than all the *Golden Mines in Peru.*

St. *Thom.* §. 22. *Com.* 27. *qu.* 7. *Art.* 11.

It is the Obſervation of an eminent Author, That the *Gardiners* do expect that their Roſes and Violets ſhould flouriſh the better by being ſet near *Leeks* and *Onyons*; and their Reaſon is, becauſe all the ſowre Juices of the Earth are conveyed unto them: *Semblably*, An Enemy by contracting to himſelf our peeviſh qualities, may render

*Plut. de Utilit. Inimicor.*

render us leſs humourſome, and more candid and ingenuous to our Friends, who are in a better and more happy Condition than our ſelves. But there is a *more excellent Author*, who in our matter in hand, wraps up a better Obſervation than this in an elegant *Trope*, and it is the Royal Prophet *David*, for when he ſpeaks of his Enemies, his rancorous Enemies, he ſays, *They compaſſed me about like Bees, and burnt me like a fire in the Thorns*, as I have read it tranſlated; ſignifying, that as the Bee though ſhe prick with her Sting, yet gives excellent good Honey; ſo our *Enemies* though they make us ſmart with their Injuries, yet hereby they crown our Heads with an eternal weight of Glory; and as *fire amongſt the Thornes* affrights with making ſtrange Noiſes and Cracklings, yet afterwards it ſcoures the Field from Weeds and Fern, and Traſh; ſo the troubleſome Injuries of our Enemies being patiently ſuffer'd, do purge our Souls from our Sins, and conduct us to the Honour which is everlaſting.

*Pſal.* 118.

*N. B.*

Thus theſe quaint Expreſſions of this *Royal Prophet* afford us ſpecial Evidence for the Gain which we may procure from the exerciſe of *Love to our Enemies*.

It is true, there muſt be ſome Art made uſe of, and ſome Prudence ſet a work to procure

procure this Profit; and we deny it not where we have leſs advantage than we may here look for: But hereupon it will not fail us, or we ſhall not be diſappointed of our hopes, or *not aſhamed*; and the Reaſon is plain; for, as Profit may be got not only from tame, but wild Beaſts, not only from Trees in the *Orchard*, but from thoſe in the *Wood*, and not only from *ſweet*, but from *ſalt and bitter Waters*; In like manner, Profit may be acquir'd not only from domeſtical, kind, and beneficial Friends; but from cruel, malicious, and deſpiteful Enemies.

Moreover, I can make it good, that if we love them, we may receive greater Profit from them than from our Friends; and the Reaſon is, becauſe theſe, as good Fields, gives us *Grain*, *Flowers*, and *Apples*. *N. B.* But when we have got the Skill to profit by our Enemies, though they be as it were *ſcraggy and barren Mountains*, yet they will give *us Gold*, *and precious Jewels*, and queſtionleſs, Rich, very rich Treaſure lies hid under thoſe *Shrubs*, *Thiſtles*, *and Thorns* of *an Enemy:* For, I pray Note, our Bodies frequently obtain Benefit and Gain from our Friends, but if we love our Enemies, our *Souls* ſhall procure from them the chiefeſt and greateſt Gain, and this is ſo ſure, that 'twas the Opinion of a

*Wiſe*

St. Bernard. *Wiſe Father* of the Chriſtian Church, That for advantage ſake our Enemies ſhould be loved more than our Friends; for tho' (ſays he) they miſchief our Bodies, yet they profit our Souls, becauſe they prepare everlaſting Rewards for them, and tho' they pillage us of our Carnal and Earthly things, yet they gather up for us thoſe things which are ſpiritual and heavenly; and hence the inference is plain, They are beſt to be loved who give us the beſt things, and as much to be preferr'd in the exerciſe of our Love, as eternal Riches are to temporal.

It is true, Our *Friends* give us ſweet and luſcious things, but they ſtifle and choak our Souls; and bring them into utter Perdition! And it is as true, that our *Enemies* hate, and perſecute us; but they are hereby the Inſtruments whereby we obtain Happineſs; for, our *Lord and Saviour* tells us, that we are happy when we are ſo uſed; and ſince it is thus, what Friend can be ſo beneficial to us?

Moreover, thoſe who are truly *Courageous Chriſtians* (and we ſhould ſtrive to be ſo) have ſo much fervent Charity, as that they can concoct Reproaches and Injuries, and be nouriſh'd, and grow by them.

It is noted by *Plutarch* that thoſe Beaſts which

which have great Stomachs and healthful Bodies, though they eat *Scorpions* and *Serpents*, yet they can digeſt them; and he ſays that there be other Beaſts which are nouriſh'd with *Stones* and *Shells:* In like manner thoſe Couragious Chriſtians who are *hot with the flame of Divine Love*, can digeſt all evil Surmiſes, and Reproaches which are us'd againſt them; and they can grow plump and fat with ſuch ſort of *Serpents and Scorpions*; that is, *have their Graces exercis'd and encreas'd by them.*

And hereupon, I would to God we would all look back, and think of the hot Stomachs of the *Martyrs*, and then let us conſider, have not they therewith *digeſted flames and hot Irons?* And ſhall we, *we Chriſtians* of this Age, be ſo ſqueamiſh, and of ſuch weak Stomachs as not to digeſt a few angry Words and Slanders? *O cold Stomachs!* What! have many valiant Saints upon Record, nay delicate Virgins indur'd patiently Racks, and Beaſts, and many other Torments, and do we ſay that we can't ſuffer the Reproaches of vile Men? Have they ſwallowed the moſt diſtaſteful, and can't we ſip a ſcarce Bitter Potion? For ſhame! How can we have the Foreheads to pray to be Partakers of Eternal Bliſs with theſe Saints, whoſe

whoſe Examples we will not follow in little matters? Believe it, it is a ſhrewd ſign that we are moſtly our own Enemies, and that no Perſon injures us ſo much as we do our ſelves, unleſs we add the Devil to boot. For upon Examination we may find that his *Cloven-foot bruiſeth us*, and not the hard kickes of our inveterate Enemies. He ſucks the Blood not of our Bodies, but Souls; and does not plunder us of our periſhing, and corruptible Riches, but of thoſe which are eternal: Man who injures and perſecutes us, is not our Enemy, but the Miniſter and Inſtructor of our Salvation; for God through his means works it: for he ſuffers the Sinner to live, either that he may be reformed, or that the good Perſon may be exerciſed by him: And 'tis worth a Remark, that this is one Difference betwixt the Sons of Nobles and Inferiour Perſons, that the firſt have their Governors who care for them, and reprove and correct them when there is need of it; the others have none, but they do what they liſt: Thus thoſe who are the adopted Sons of God, whilſt they are dutiful and obedient, and are Heirs of the Kingdom of Heaven, they have a Governor, that is, an Enemy who exerciſeth, corrects, and reforms them: Hereupon Chriſt ſaith, *Love your Enemies, and*

*N. B.*

5 St. *Mat.* 44.

*and do good to them that hate you*: He ſaith not in this place, *Do good to them who do evil to you*, but to *them who hate you*. And this ſaying ſhews, that *he who perſecutes us, does not do us evil but good, becauſe by him we are exerciſed to Vertue.*

When *Rebecca* had two Sons in her womb, *Eſau* and *Jacob* they ſtrove between themſelves: Hereupon God ſaid, *The Elder ſhall ſerve the Younger*, i. e. *Eſau, Jacob.* Hence S. *Auguſtin* asks, How did *Eſau* ſerve *Jacob*, ſince he perſecuted him to Death, and through the fear of him he fled his Countrey? To which he anſwered, That the Elder was to ſerve the Younger not by *Obedience*, but *Vexation*, as the Fire ſerves the Gold: Wherefore tho' the Sinner perſecutes the Righteous by Scoffs and Injuries, and threats of Death; yet he doth not hurt, but profit him, he doth him good and not evil, and therefore is not his Enemy: He is only his *true Enemy*, who ſeeks the Life of his Soul, and always ſtudies to deprive him of his eternal Inheritance; and this the Devil doth, and therefore is his true and only *true Enemy.*

This wrought ſuch Conviction *upon one* of the *Aſſembly*; who ſate near the

preſent Speaker named *Eureketas*; that he openly ſaid, Certainly he muſt have *no Eye in* his Soul, that is, no underſtanding, who cannot perceive much Splendour, and he muſt be a bad *Accomptant*, who cannot reckon up many Benefits which are plac'd in this Office of *Love-Enemy*, as you have deſcrib'd it to us: But if you can yet hold out, I would beg the Favour of you to teach me how to make thoſe *Engines* by which I may frame it in my ſelf, for till now I never eſteemed it poſſible to be wrought in any Body.

I ſhall, replied *Eumenes*, only teach you to make *one Engine*, and that will do it as well as a *Thouſand*, and that is this; I would have you not only to know what the Grace of Charity is, as it hath been lately deſcribed to you; *but to live in the right uſe, and exerciſe of it*; for, as the heat of the Sun conſumes the Clouds, ſo the heat of *Charity* melts away Injuries to nothing, and ſo tranſlates an Enemy into a Friend: But on the contrary, as the *cold of the Night nouriſheth the Clouds*, ſo the Heart grown cold with Malice and Revenge, retains and encreaſeth Reproaches, and hatcheth Enmity out of a very little Injury.

It is worth more than our ordinary Notice, what we read in Holy Writ of a *little Cloud which aſcended from the Sea*, and then the Heavens were much darkned, and many Clouds and much Wind did ariſe, and there followed a great Storm. For it may be thus applied, It is frequent in our preſent Caſe: That firſt a *little Cloud* ariſeth from the Sea, that is, ſome *ſmall Injury from a ſalt, bitter heart*, ſome Scurvy word is utter'd, and then other *Clouds* of Injuries do follow: Hereupon the Mind is much darkned, and much *Thunder and Rain*, that is, many railing and angry Expreſſions fall; but if the heat of the *Sun of Charity*, extenuates the little Cloud of Reproaches, and diſperſeth it, then a *Tempeſt* of revengeful Evil will not ariſe. 2 *King.* 18.

Upon Tryal, you will find that the Affection of Love is an hot Sun, and he that takes it away, deprives the World of that *Planet*; but if it remain, then as the Sun gives light to the Stars, ſo that will give Lovelineſs to *Angels and Men*: And as Gold gilds *Wood and Iron*, and adorns them, ſo will that Affection gild the Soul, and cloath it with the Ornament of God.

I am hugely ſatisfied ſaid the foremen-tioned *Eureketas*, that an Engine made as you have directed, is proper to frame this ſort of Affection, and when it is fram'd, I muſt own it to be an excellent Peice, and ſuch as will make the Soul very gay and lovely. But there is one part of it gene-rally diſliked, and I have ſeen ſome ſcorn-fully Smile at it, and ſay that it ſpoils the whole, and indeed moſt Perſons, whom I have convers'd with, *Shoot* ſome *Bolt* againſt it.

I had thought, ſaid *Eumenes*, to have given you a Taſte, (a full Draught would prove nauſeous) of the Sentiments which ſome entertain againſt this Duty of *Lov-ing our Enemies*. But you ſpeak but of one part which finds an ill Character with ſome Perſons; and therefore I pray men-tion it, that you may have your deſired Reſolution therein.

It is then, with Submiſſion, ſaid he, That part of the Duty which concerns *the forgiving of Injuries*. That is replied *Eumenes*, a *curious Slip* of that *delicate Flower*, the *Love of an Enemy*; and it is Pity it ſhould be blown upon, and ruffled with the Wind of a detracting Tongue: However proceed, and tell us, What is the ill Character which you have heard of it.

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It is this, said *Eureketas*, Namely; that to *forgive Injuries is* called *by ſome a low, pittiful ſneaking, Temper*, and us'd *only by Perſons of narrow, ſcanty Souls and Fortunes, and void* of all *Bravery and Courage.*

I have heard the ſame ſaid *Eumenes*: but this is an Errour, and ſuch, which rather deſerves Pity, if not Scorn, than a ſerious Thought, and an Argument againſt it would *be too too great an Honour for it*: For I pray weigh the Matter, and tell me, Doth God himſelf account it high and noble to Forgive, and ſhall any Perſon account it vile and baſe? Is it honourable in the Lords eye, and ſhall it be deſpicable in the Servants? Surely if there can be any ſuch Conceit, it muſt be the miſhapen Child of Ignorance and Pride. There are other Perſons who inſtead of *forgiving Injuries*, ſtudy to excuſe themſelves from the Duty, by ſaying that if they do ſo, *All People will ſlight them, and they ſhall bear no Figure, or a very little one amongſt their Neighbours.* N. B.

Now herein I ſhall ſuppoſe as they do, and alſo that they may be ſcorched with the *Juniper Coals*, or the Scoffs and Jeers of rude Tongues; but then I muſt requeſt them to tell me, whether the Commendations of God and Angels, will not

prove a Remedy ſufficient to cure the ſmart which they ſuffer hereupon.

It is well known that unworthy Perſons condemn them, and thoſe of the beſt Qualifications think them Praiſe-worthy; *Fools deride*, and *Wiſe men admire them*, and ſurely this Carriage may be made uſe of, as an *Handkerchief* to wipe off *that ſlaver which they rudely caſt upon them.* It may ſo, ſaid *Eureketas*, and, I think, if I apprehend the Caſe right, it is thus: If I ſhould go to Law with any Perſon before a Judge, and all People who hear my Caſe tell me, That it is their Opinion, that I ſhall be caſt in my Suit; and by ſome good means or other, I underſtand from the *Judge* the quite contrary: Now hereupon I ſhould be ſtrangely dull and ſimple, if I ſhould be ſcared by them into a Diſtruſt of my Suit, and not rather diſ-regard their Opinions, and put my Confidence of Succeſs in the Judges.

Rightly, very *rightly infer'd ſaid* Eumenes, and very appoſite to our Purpoſe; for, if God ſays we do well, when we *Love our Enemies*; and that in ſo doing we ſhall get the greateſt Gain and Honour, we need not matter what others prate, nor fear their evil Reports; if he *be for us, we need not be ſollicitous who are againſt us.*

I may add hereto, That if we any whit value *Generosity and Honour*, and think that good, natural, and gentle Behaviour are Qualities not to be ridicul'd; we shall rather forgive than revenge the Affronts, and hard usages of our Enemies; for, there are no Persons more Contemptible than they, *Who seek for Glory in revenge*; they are more like the *Hangman* who spares *No body*, than to our gracious God, *Who spares when we deserve Punishment, and in wrath thinketh upon Mercy*: Nay, They are more cruel than any *Hangman*; for, he makes some delay at the place of Execution, to permit the Condemned person to expiate for his offence by Confession and Repentance, and after that executes him without any Symptoms of Anger and Hatred; but they who resolve to revenge Offences, rage like mad Dogs, and enraged Wolves, and were it possible, would destroy the Bodies and Souls of their Enemies.

And now, if to what hath been said to the Cavils of these Enemy-haters, we add a Meditation on the *Deportment of* David *to* Saul; we may for ever baffle their contradictious Humour, and if hereupon they bend not to a more mild and soft Temper, and become yielding and com-

passionate; they will declare themselves very willful and perverse, and receive the same measure from their offended God, which they meet to their offending Neighbours; for tell me, *I pray tell me*, do they say, That they have an Enemy which is Matchless, an Enemy Cruel, Subtil, Envious, implacable and incorrigible; yet he is not worse *than Saul*, and yet he was beloved of *David*, and once and again, and frequently endeared to him: And (which is *highly worth our Notice*) at those very times, when he laid a thousand Snares and Traps for his Life; and persever'd in his Tyranny, in spight of a World of kindness, and an whole *Mine of Coals of Love laid on his head*, which should have melted him into a more mild Temper.

Now, what can our *Enemy-haters* complain of which hath any Colour of likeness to this usage, *Which* David *met with from* Saul? Is it (besides what hath been mentioned) because their Enemies have forced away part of their Inheritance? Is it because they damnified their Grain and Cattle in the Fields? Is it because they pillaged their Houses, and against all Equity possest themselves of their Goods, and made them as poor as *Job*?

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Is it becauſe they have maliciouſly poiſon'd the *precious Ointment* of their good Names? Is it becauſe they live better, and are more eminent in the World, and have a greater Credit and Repute with their ſober Neighbours than themſelves have? Well, be it for all, or ſome of theſe Cauſes; yet ſurely it never enter'd into their Thoughts to *murder them, and their Lives found better Uſage than their Fortunes.*

But was it not even ſo in this *Example* before us? And yet to theſe, theſe very Miſcreants, the love of a *Royal* Heart was exercis'd, *O Incomparable Love!* And though it may not *find*, ſhall it alſo not *make* ſome Alteration in theſe Enemy-haters; certainly it may, provided they will be at the ſmall pains to remember a Leſſon but of one word, and that is, *Conſider.*

But by your leave, ſaid the former Inquirer *Eureketas*, what think you of that Expreſſion of the Primitive Father *Nazianzen*; wherein he ſays, *there is an unprofitable Peace, and an uſeful ſort of Diſcord?* Does it not *contract* that Duty which you *ſpun* out almoſt *into an unmeaſurable Line*; and is it not againſt the Love you plead for, as being unacquaint-

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ed with any Peace which is unprofitable, or any Discord which is useful? No, no, answered *Eumenes*; but it intimates that our Love and Peaceable Temper to our Enemies, should be declar'd not upon any *Terms*, but only such as are *Lawful*; or which have Peace with them without Confederacy with their Lusts; and jar and fight with these, whilst they kiss and embrace those.

I beg, said *Eureketas*, the Resolution of one more Problem from you, and then praying your pardon for what is past, shall give no more Interruption: And it is, whether what you have said would not prove as injurious to the *Lawyers*, as Enemies are to them which hate them; and whether they have not as great reason to be exhorted to love hereupon, as any others who have been wronged in their Trades and Estates, and good Names? For should your Doctrine prove Orthodox, there would be little to do in *Westminster-Hall*; and the Judges have as much leisure to talk or sleep, as they had in that part of one King's Reign, when in one Term of the Year there was but one Sergeant at Law employ'd in that Place; and whether this might be prejudicial and injurious to them or not, will scarce

Dan. *Cronic.* H. 7.

ſcarce require a *Poll* to determine.

In anſwer hereto *Eumenes* ſaid, that his Doctrine of *Love-Enemy* ſtood firm, and was not built upon the prejudice of the *Lawyers*, or the Ruines of the *Magiſtrates Authority*; for, though we may not take it our ſelves, yet the Judge and Magiſtrate may give us Satisfaction for Injuries and Affronts: 'Tis true, we muſt not require it of them with *ulcerated Minds*; that is, *with Anger, and Pride, and Malice, and Revenge, or Hatred*, or *any ſuch infectious Paſſions ſettled in them; and breaking out from them againſt the injurious and harmful Perſon:* But with meek, humble, ſober, peaceable, and mild Tempers; and it muſt be from a Zeal for Juſtice, and for Quietneſs ſake, and from a deſire to make them better who have wronged us; and withal 'tis much, very much better to loſe many, nay all our Worldly Concerns, than to let go our Patience, and Chriſtian Charity. *N. B.*

But ſince theſe Sayings, ſays *Eumenes*, may be thought to be only my own Thoughts and Judgment, I ſhall by dint of Argument defend and maintain this my Anſwer, as I have the *Office of Love-Enemy*, upon which this Queſtion depends; and my Reaſons are partly, *be-*

*cauſe*

*cauſe God hath appointed Magiſtrates, and Trials of Caſes, and Juriſdiction, and he doth nothing contrary to Charity*; and partly, *becauſe Laws are eſtabliſh'd in all publick matters well ordered for the repairing of Injuries, and comforting of thoſe who are hereby grieved.* Now theſe would be perfect *Cyphers* if there muſt be no Accompt made of them, againſt thoſe who are injurious and oppreſſive; and partly, *becauſe it is profitable for the very Malefactors themſelves* that they be ſued, and puniſhed for their Wrongs and unjuſt Dealings; and that their Prey ſo got, ſhould be taken from them; and aſſuredly it is a part of Love to cauſe them to ſuffer Puniſhment according to due courſe of Law: For he is lovingly and beneficially fetter'd and chaſtis'd, who is reſtrain'd thereby from his Oppreſſion.

Upon this Head, I remember the wholſome Advice which *Seneca* gives to *Lucilius* in one of his Epiſtles.

47 *Epiſt.*

N. B. —It is, ſays he, behoveful to neglect Injuries, and Taunts, and Checks, which I will call *the Shadows of Injuries*, whether I deſerve them or not: For if I do, it is not a proper Check or Scoff, but a juſt Opinion given of me: *If not*, then he who was injurious ſhould bluſh hereat, and not my ſelf. Now

Now if there be not one Reaſon (and it is impoſſible there ſhould) why each Chriſtian ſhould not *Con this Leſſon*, as exactly as any Philoſopher, I am ſure there are a great many, you have been told of, why he ſhould do it better.

I ſhall add one Example to the former I have cited, and ſoon after put a period to this Diſcourſe; and what you may (in your Retirements) ſuper-add by your Meditating upon what you have heard and read, and known hereof, will ſo confirm this Duty of *Love Enemy*, that it ſhall never be doubted of hereafter, but put in exerciſe with great Zeal and Conſtancy. The Example is this.

*Pyrrhus* King of *Epyrus*, had heard that certain of his Subjects had injur'd his Name over their Cups amongſt the *Tarentines*: He ſent for ſome of them, and ask'd whether what he had heard, and then repeated to them, was true? One of them anſwered, *That if they had not wanted Wine, that which was told him was but Mirth and Jeſt to what they ſhould have ſaid of him.* This blunt Excuſe of this Debauch, and ſuch a plain Confeſſion of Truth, turn'd their King's Frowns into Smiles; and by this his Mildneſs and Love, he afterward procur'd

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the *Tarentines* Thanks whenever they were ſober, and their Huſſa's and good Wiſhes, when in their Revels and Jollities.

Your Example in this caſe, ſaid *Eumenes*, is very appoſite and worthy to be added to thoſe we have mention'd before; and may not only confirm to our Underſtandings, but cauſe our Wills to embrace and chooſe this Love of our Enemies, as you have very pertinently noted: And if in our united Devotions we would beſeech Almighty God to teach us it by the Hand of his Holy Spirit, (without which all our Labour will be Idleneſs, and our Care Negligence) we ſhall prove good Proficients in this Art; for as red-hot Iron burns by the Fire which penetrates its Subſtance, and not of it ſelf; ſo we become zealous, or inflam'd herein not through our own dull Natures, but by the Fire of Divine Love, which God by his Holy Spirit kindles in us.

With this wholeſom Advice *Eumenes* ſhut up his Diſcourſe; and *Glycon* not diſmiſſing the Aſſembly thereupon, as he had formerly done, they chearfully waited to know the Reaſon hereof, ſuppoſing

ſing (as it fell out) that himſelf would dictate ſomething worthy of himſelf, and uſeful to them: And after ſome Premeditation, he ſtood up, and made it evident to them what an incomparable Art of Memory he had learned; for a ſhort account of the reaſon of his Intention being given, inſtead of preſenting them with his Note-Book, as a dumb Rehearſer of what the former Lecturers had deliver'd, he made himſelf a Speaking-Book to them by a punctual Rehearſal thereof; and when he had thus gratified them, he diſmiſs'd the Aſſembly.

FINIS.

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